A Pleasant

TREATISE

OF

Witches.

Their Imps, and Meetings, Persons bewitched, Magicians, Necromancers, Incubus, and Succubus's, Familiar Spirits, Goblings, Pharys, Specters, Phantasms, Places Haunted, and Devillish Impostures.

WITH

The difference between Good and Bad Angels, and a true Relation of a good *GENIUS*.

By a Pen neer the Covent of ELUTHERI.

LONDON,
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Edwin C. Mullins
Newport

TO THE READER.

THere is an inward Inclination and desire of Knowledge (gentle Reader) which hath moved many grave & Learned Authors, amongst the rest of their inquiries, to search into the Nature of those things; which because they are beyond the reach of common ca-

pacity, ſeem to the vulgar, Fables only, and Poetical Fictions. Among ſt the reſt of thoſe things, there is nothing hath been more cry'd down by ſome, and upheld by others; nothing has had more Defendants on either ſide, than the poſſibility of man's having familiarity with Demons. This general Curioſity drew me in among the reſt, that were ignorant of ſuch matters, and cauſed me, for my own Recreation as well as Satisfaction, to allot ſome ſpare hours, to a ſtricter inquiry into theſe things; but their ſcope being ſo large, and ſo far extended, ſo many Arguments ſtand on the one ſide, ſo many on the other, that I fell ſhort of any juſt determination: Nevertheleſs, like that Merchant that miſſes ſometimes his deſigns,

ſigns, yet alwayes comes home well laden, I have found many things by the way, and fill'd this ſmall Treatiſe with the Pith and Marrow of above a hundred Antient and Modern Authors, whoſe pleaſant Relations have not only been delightful to my ſelf in their Collection, but have wrought ſo effectually on the Ears of ſome that have heard but two or three of them; that not through any deſire of mine, but by their frequent and earneſt intreaties, I have uſed theſe means to ſatisfie them, and to preſent thee with this compendious Treatiſe; and that thy Acceptance of it may be kind according to my deſires; you ſhall find nothing here, of thoſe Vulgar, Fabulous, and Idle Tales that are not worth the lending an ear to, nor of thoſe

hideous

hideous, Saucer-eyed and Cloven-Footed Divels, that Grandams affright their children withal; but only the pleasant and well-grounded discourses of the Learned, as an object adequate to thy wise understanding.

Farewel.

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A Pleasant Treatise of *WITCHES*, &c.

CHAP. I.

The manner of the Witches Profession.

INcoherent, various, and deceitful will all the Institutions of Satan appear, whether we consider him in his ambiguous Oracles deceiving the Heathen World, in his subtilty to create himself a worship, and followers so obedient, as to sacrifice their of-springs to him; but more especially, in his seducing some poor miscreants, so far as to contract a bargain with them for their bodies and souls for ever. Such

are perſons (*St. Chriſoſt. lib. de provid. ad Stag. Monac.*) perverſly inſtituted in Religion, envious, malicious, and diſtruſting Gods mercyes, who to ſatisfie their unreaſonable deſires, in thoſe things they could not otherwiſe perform, have hearkened to his flatteries, renounced their Faith, and made themſelves his ſlaves, and ſubjects. Nevertheleſs to make his worſhip become more ſolemn, and his ſervants tye the greater, many horrible and deteſtable ceremonies are perform'd at their firſt reception; the ſumm of all is this. The Wizards and Witches being met in a place and time appointed, where the Devil appears to them in humane ſhape, admoniſheth them to be faithful, & promiſes them ſucceſs, and length of life; they that are preſent recommend the Novice to him: and the Devil, if the party will renounce the Chriſtian Faith, the Sacraments, and tread upon the Croſs, gives him his hand, adding moreover, that this is not alone ſufficient, but that he will have an homage alſo, containing, that he give himſelf to him body and ſoul for ever, and bring as many as poſſibly he may into the ſame ſociety:

furthermore, that he prepare himself certain Oyntments. This we inquisitors, say the Authors of a Book called *Mallem Maleficarum*, know being fully informed by a young Witch.

Another marryed youth is said to have confessed to *Peter Judge* in *Boltingen* after this manner. That the rest of the society, on *Sunday* before the water was consecrated, brought the new Disciple into the Church, where he denyed his faith *&c.* and promised homage to his little Master (for so they call him, *Magisterulum*, and no otherwise) then he drinks out of a Bottle presently, which being done he begins to conceive something of his Profession, and is confirmed in the principall Rites of it.

Manlius writes concerning their abominable profession, that in the Year 1553. two Witches stole a Child from their neighbour, kild it, cut it in pieces, and put it into a Kittle to boil, when the sorrowful Mother looking for her Infant, came by chance into the house, and found the limbs thereof horribly consumed. For which abominable Fact the Authors of it

were burnt, having first in their torture confessed this part of their horrible profession.

Two other Witches are reported by *Spranger* to have kild, the one, forty Children unchristned, the other an infinite number; and *R. P. P. Valdarama* the Spaniard relates, that in *Germany* were taken eight Witches, who confessed to have murthered One hundred forty & five Children in the making their Oyntments.

CHAP. II.

Of their familiar Imps, and their meetings.

THey are likewise reported by the same Author, to have each of them a Spirit or Imp attending on, and assigned to them, which never leave those to whom they are subject, but assist and render them all the service they command. These give the Witches notice to be ready on all Solemn appointments, and meetings, which are ordinarily on *Tuesday* or *Wednesday* night, and then they strive to sepa-

rate

rate themſelves from the company of all other Creatures, not to be ſeen by any: and night being come, they ſtrip themſelves naked, and anoint themſelves with their Oyntments. Then are they carryed out of the houſe, either by the Window, Door, or Chimney, mounted on their Imps in form of a Goat, Sheep, or Dragon, till they arrive at their meeting place, whither all the other Wizards and Witches, each one upon his Imps, are alſo brought. Thus brought to the deſigned place, which is ſometimes many hundred miles from their dwellings, they find a great number of others arrived there by the ſame means: who, before *Lucifer* takes his place in his Throne as King, do make their accuſtomed homage, Adoring, and Proclaiming him their Lord, and rendring him all Honour. This Solemnity being finiſhed, they ſit to Table where no delicate meats are wanting to gratifie their Appetites, all dainties being thither brought in the twinckling of an Eye, by thoſe ſpirits that attend the Aſſembly. This done at the ſound of many pleaſant Inſtruments (for we muſt expect no Grace in the company of Devils,)

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the table is taken away, and the pleaſant conſort invites them to a *Ball*; but the dance is ſtrange, and wonderful, as well as diabolical, for turning themſelves back to back; they take one another by the arms and raiſe each other from the ground, then ſhake their heads to and fro like Anticks, & turn themſelves as if they were mad. Then at laſt, after this Banquet, Muſick and Ball, the lights are put out, and their ſleeping *Venus* awaks. The *Incubus's* in the ſhaps of proper men ſatisfy the deſires of the Witches, and the *Succubus's* ſerve for whores to the Wizards. At laſt before *Aurora* brings back the day, each one mounts on his ſpirit, and ſo returns to his reſpective dwelling place, with that lightneſs and quickneſs, that in little ſpace they find themſelves to be carryed many hundred miles; but are charged by their ſpirit in the way, not to call in any wiſe on the name of God, or to bleſs themſelves with the ſign of the Croſs, upon pain of falling, with peril of their lives, and being greivouſly puniſht by their Demon.

Sometimes at their ſolemn aſſemblies, the Devil commands, that each tell what wicked-

wickedneſs he hath committed, and according to the hainouſneſs and deteſtableneſs of it, he is honoured and reſpected with a general applauſe. Thoſe on the contrary, that have done no evil, are beaten and puniſhed: at laſt when the aſſembly is ready to break up, and the Devil to diſpatch them, he publiſheth this law with a loud voice, *Revenge your ſelves or elſe you ſhall dye*, then each one kiſſing the Poſteriors of the Devil (a ſweet bit no doubt) returns upon their aiery Vehicles to their habitations.

Theſe meetings are made commonly towards midnight, when the earth is covered with darkneſs; yet *Cardan* writes, that a friend of his, a Bookſeller, returning from *Alemagne*, where he had newly been, ſaw ſeveral aſſemblies met near a mountain, both Wizards and Witches dancing, ſome on Horſeback, ſome on Goats, others on Dragons, ſome on other Phantaſms, but drawing neer within a ſtones throw, they all vaniſhed and were no longer ſeen. The places of theſe Meetings are in ſome deſart, either in a fair plain, or under ſome large tree, of which *Pomp. Mela*

writes, that on the side of the Mountain *Atlas* in *Mauritania*, are seen by night certain lights, and noises are heard of Cimbals, and almost all sorts of Musical Instruments, which in the day time cease, and the Phantasms vanish, and disappear. *Solin* and *Olaus* affirm the same, that the Shepherds living neer this place are often frighted by the Troops of Spirits that go dancing and brawling toward this Mountain, esteem'd by the common people to be Ægyptians. *Valderama* speaks farther concerning these meeting places, which ought in no wise to be omitted, that by the new Castle belonging to the Earle of *Francesquin*, he saw under a high Chesnut-Tree, hard by a little wood, a circle of the breadth of twenty foot, being made so round, that it seemed to be made by a *Geometrical* compass, where he imagined these Witches and Spirits to have been; and what most astonished him, was that upon this round circle grew no flower nor grass, although in the middle and round about abundantly. Suspecting therefore that the earth was consumed by the quality of some ill humour, which hindred the

Herbs

Herbs to grow, he cauſed it to be dug up and diligently lookt upon, but found the earth of the very ſame quality and goodneſs with the reſt adjoyning.

Paul Grillaud, a moſt famous Doctor of the Law, reports that a certain Peſant had a wife accuſtomed to go to ſuch meetings, with her other companions, which her Husband ſuſpecting, often taxed her with it, which ſtill ſhe denyed as obſtinately; till at laſt reſolving to know the truth, he feigned himſelf, one night, drunk and in a ſound ſleep, which hapned to be the time ſhe was adviſed by her Spirit to go to the Aſſembly. So that looking round about her that all things were ſure, her doors faſt and her husband to appearance dead drunk, ſhe retired into a private corner of the room, ſtrip't her ſelf naked, and anointed her body: then in an inſtant as if ſhe had wings, ſhe flew up the Chimney. This her husband perceiving, roſe and hid the box of Oyntment, till the next morning; when examining her where ſhe had been that night, he could neither by fair nor foul means bring her to confeſs, that ſhe had been out of the houſe, till

ſhewing

ſhewing her the box of Oyntment, ſee here, ſaid he, the witneſs that will ſo convince thee, that thou ſhalt be no longer able to deny thy wickedneſs; and unleſs thou reſolve to tell me immediately, whither and by what means thou went'ſt, expect not to go out of my hands alive. Then did the Witch, trembling at her husbands threats, and convicted of what ſhe had done, confeſs the truth, and all the things committed in their impure Society; above all, ſhe ſet forth the pleaſures of it with ſuch cunning flattery, that the luſty young Peſant had a mind preſently to be partaker of thoſe delights, and promiſed her pardon for what ſhe had done, if ſhe would conduct and bring him alſo to the place. This ſhe promiſed willingly, and the time being come, after ſhe had asked leave of her ſpirit to bring her husband with her, ſhe cauſed him to ſtrip himſelf naked as ſhe was, and both being anointed, they mounted, the ſpirit attending on them in the form of a Sheep, which flying ſoftly through the Air, carryed them to the deſigned meeting place. The poor man ſeeing ſo many men and women ſo richly cloathed

cloathed (as to him they appeared) such preparations for a Feast, such strange Musick, and so many lighted Torches around him, stood long time amazed. But at last after they were all set at the table by the commandment of the Devil; the Country man not loosing time, but finding the meat unsavoury and without taft (for according to the Proverb, the Devils were the Cooks) he began to ask for Salt, and at last a spirit waiting there in form of a youth, brought him some, which receiveing, he said, God be praised for this good Salt. At which words, in a moment, the Table, Meat, Servants, Guests, Men and Women, Musick, Lights, Spirits, and all vanisht away from him, who found himself next morning naked in the Countrey of *Benevent* under a great Walnut-Tree, almost a hundred miles from his own home; whither with must distress at last he came, accused his wife and many others of the company, who after confession on the Rack, of their profession, were afterwards Burnt.

It is reported by the same Author of another Witch named *Lucresse*, that being

ing carryed away from her houſe towards a meeting place, on the *Sabbath*, when the Bell was ringing to Mattins, the ſound of the Saints-Bell did ſo affright the Devil, that he let her fall in a place thick with Brambles and Thorns, where the next day ſhe was found in pittyful plight, and accuſed, but what became of her afterwards the Devil knows.

CHAP. III.

Of Perſons Bewitched.

Antonius Sucquetas Knight, of great Fame in *Flanders*, had beſides three lawful Children, one Baſtard who marryed a wife at *Brage*; this woman a little after her marriage continually vexed with an evil Spirit, that whereſoever ſhe was, even from among the company of Chaſt Matrons, ſhe was ſnatcht away, and was drawn from the table or ſeat where ſhe was, and thrown into this or that corner; notwithſtanding, all that were preſent did what they could to hinder

der it. All this happned without any hurt to her, which many were perſwaded was cauſed by ſome Witches means, that envied her, or loved her Husband who was very beautiful: to be ſhort, while ſhe was thus toſſed too and fro by the evil Spirit, ſhe was at laſt with Child; and when her pains began to come upon her, and ſhe had ſent the maid who was then alone with her, to fetch the Midwife; the Witch ſuſpected before to be ſo, came in and performed that office privately, while the Gentlewoman by reaſon of her extraordinary pains was in a ſwoun. Afterwards when ſhe came to her ſelf, ſhe found her ſelf delivered, but the Child could no where be found, which cauſed great aſtoniſhment. But the next morning, ſhe found her child by her in the bed in Swadling-cloaths, which for ſome time ſhe ſuckled, till at laſt it was taken one night from her ſide and never after heard of.

In the year (ſaith *Langius*) 1539, in a certain Village called *Fugeſtal*, a Country man by name *Ulricus Neuſſeſſer* was cruelly tormented with ſtrange pains in his body; inſomuch that when he deſpaired of

all

all other remedies he cut his own Throat. About three days after when he was to be buryed, *Eucharius Roſen* of *Uveiſſemberg* and many skilful perſons Anatomiſed the body, and found in his Ventricle, a rough and hard peice of Wood, four Knives and two peices of Iron, all being about a ſpan long; there were alſo ſeen round bundles of Hair, and things that could never enter into a living man, but by the deceit and ſubtilty of the Devil.

To this purpoſe it is alſo related of a ſervant to a Noble man of the Caſtle of *Bontenbrouth*, that all the time he was bewitched, he vomited Nails, Pins, Needles, and Strings; and being asked concerning it, he ſaid that a certain woman met him one day & breathed upon him, from which time he became thus troubled. But afterwards when the evil Spirit left him, he confeſſed that there had no ſuch thing hapned to him but that the Devil made him ſay ſo, and that thoſe he voided as Needles, Pins, and the like, came not from his ſtomack, but were put into his mouth by the Devil.

Wierus in like manner writes of a horrible vexation of certain *Nuns* at *Uverketes*

bewitcht

bewitcht as 'twas thought on this manner. A certain old woman had one day reſtored ſome Salt to theſe Nuns of whom ſhe had borrowed, and beſides what was due, gave as much more. After which reſtoration, there was often found about their Chambers a white ſubſtance in form of Salt, no body knowing by what means it came thither. Then was there often heard in the night, a voyce groaning and deſiring help, but when they came to the place whence it proceeded, thinking it had been one of their companions that implored their aid, they could ſee nothing. Sometimes they were pulled by the feet out of the bed, otherwhiles ſo tickled on the ſouls of their feet, that they were ready to dye with laughing; ſome had peieces of their fleſh nipt out, and all were tormented in ſome part or other, vomitting a black and acid humour, ſo ſtrong that it fetcht the skin off their mouths. One time when their friends were come to ſee them, they were lifted up from the ground, notwithſtanding, all reſiſted, ſome fell down as dead, ſome walked on their hams as if they had no legs, others would run up Trees like Cats:

Cats: and the Abbeſs her ſelf, while ſhe was talking to the Lady *Margaret* Counteſs of *Burenſis* concerning theſe things, had a peice of fleſh pulled out of her Thigh; the wound was of colour, what we call black and blew in relation to bruiſed fleſh, and was afterwards cured. Theſe outrages of Satan, laſted for three years, but concerning the end I find no mention. One thing only more is remarkable of theſe Nuns, that if at any time they were hindred from beating and ſtriking each other, they were hugely tormented inwardly: if by the deſire of their friends, they went to Pray, their tongues were tyed, nor could they ſeriouſly attend to any good thing. But when they talked concerning idle or laſcivious ſports, they were much refreſhed and recreated.

It happened in the year 1562. at the town of *Levenſteat* under the Duke of *Brunſwick*, that a certain maid, by name *Margaret*, the daughter of one *Achils*, about the age of twenty, was making clean a pair of ſhoes of her ſiſters with a knife, whoſe ſheath lay by her with another in it, at which time an old woman came in asking

asking the maid how ſhe did, for ſhe had been ſick of a Fever, and hearing her anſwer went out of the houſe immediately; when the maid had done her work, ſhe looked for the other knife and the ſheath, but could find neither; ſo ſearching very diligently, ſhe ſaw at laſt a great black dog under the Table, which ſhe beat away, hoping to find the knife under him? but the dog ſeemed very angry, and grinning with his teeth, leapt over the hatch of the door and ran away. The maid preſently began to be giddy, and a chilneſs ſeemed to come from her head, all over her body; In the end ſhe fell in a ſwoun, and continued, as if ſhe had been dead three dayes; then ſhe began to come again to her ſelf, and being ask'd the reaſon of her diſtemper, anſwered that ſhe was ſure the knife that ſhe had loſt was in her left ſide; and although her Parents and friends judging her thoughts proceeded from melancholly, hunger, and the like, gave no credence to her words: nevertheleſs ſhe ſtill perſiſted in affirming of them, grieving the more to hear every one contradict

and think that impoſſible, of which ſhe was ſure. At length after three months, there appeared, on the left ſide, a little above the Spleen, a ſwelling, about the bigneſs of an hens egge, which according to the change of the Moon increaſed and decreaſed; then ſaid ſhee, hitherto you have contradicted me alwayes, but I hope you will now beleive what you ſee, and preſſing hard upon the ſwelling, a great quantity of matter guſhed out, and the knife's end appeared in the Rupture. The maid would have pulled it out, but her friends hindred her, and ſent immediately for the Dukes Chyrurgeon of the Caſtle of *Uuolffenbuttle*, who firſt ſent a Miniſter to her to comfort her, and inſtruct her in God's word, for as much as ſhe had been troubled by the Devil; and on the next day, which was Sunday, he opened the fleſh and took out the knife, which was the very ſame that was loſt, being only conſumed a little about the edge.

Hector Boethius gives us an admirable Relation concerning *King Duffus*, that he

fell into a great malady, yet not ſo greiveous, as it was hard to be known by the beſt Phyſitians of that time; for without any ſigne of Bile, Phlegme, or the redundancy of any evil humour, the King was grievouſly tormented every night with perpetual watchings and continual ſweatings, and found but very little eaſe in the day-time? his body waſted away by degrees, his skin grew hard and cloſe, ſhewing to the beholders both the Veins, Nerves, and ſituation of the very bones. Nevertheleſs by the regular motion of his pulſe, it was manifeſt that nothing of his radical moiſture was waſted, and the colour of his lips, cheeks and ears, ſtill remained vigorous and temperate, and his appetite was no way abated. Theſe good ſigns in a languiſhing body, and one that was afflicted with much pain, the Phyſitians much admired; and when by all their Art they could neither cauſe him to ſleep, nor make his ſweating ceaſe, but that the King grew worſe and worſe to both, they deſired him to be of comfort, for it might be that ſome Phyſitians of other

Nations knew the nature of his diſeaſe, and could cure it, whom they would ſend for, by which means he might recover his health. But by this time there grew a ſtrange rumour amongſt the common people that the King was bewitched, and that his diſeaſe proceeded not from any natural cauſe, but by the Magick Art of certain women living at *Forres* a City of *Moravia*, who uſed thoſe means to the deſtruction of the King. This report ſoon came to the Kings ear, and leaſt the Witches, hearing they were diſcovered, ſhould make their eſcape, there were men ſent ſecretly to *Moravia* to enquire concerning this matter: the meſſengers diſſembled the cauſe of their coming, and under pretence of a League they were to make between King *Duffus* and thoſe of *Moravia*, they came to the City *Forres*, and were by night let in to the Caſtle (for that ſtood as yet for the King) here they told the Governour *Donevaldus*, what the King had commanded them to ſearch, and deſired his aid and aſſiſtance in this matter. Now a certain young whore

(whoſe

(whoſe mother was a Witch) one of her Lovers a Souldier, had learned by what means her mother wrought her Inchantments, and had learnt ſomething concerning the Kings Life and Fortune; this he told *Donevaldus*, and *Donevaldus* related it to the Kings Ambaſſadors, and ſent for the woman, who was then in the Caſtle, whom he conſtrained to tell the whole matter, and the manner of her mothers proceedings, and Souldiers were ſent at night ſecretly to ſearch the buſineſs more narrowly. The Meſſengers came to the witches houſe, broke it open, and found one of them turning, on a ſpit by the fire, a waxen Image, made by their Art like to King *Duffus*: another was reciting certain Spels, and pouring leiſurely a certain liquor upon the Image. They took them both, and brought them to the Caſtle, with the Image and the liquor, where being examined the cauſe of theſe deeds, they confeſſed, that while the Image was roaſting, the King never ceaſed to ſweat, and while they recited their Charms, he never ſlept, and that

as the wax melted away, ſo the King conſumed, and would dye after all was ſpent, as the Devil had informed them; moreover, that they were hired, to do this, by thoſe of *Moravia*. Theſe things ſo incenſed the hearers, that they cauſed them both immediately to be burnt, with the Image; at which very time, (as afterwards it was known) while this paſſed at *Forres*, the King was eaſed of his pain, and reſted that night without ſweating, and the next day his former ſtrength returning, he grew better, and lived long after in as perfect health as ever he had been before this calamity happened unto him.

Gulielmus Malmesburienſis Monachus, writes in his Hiſtory, that there were in the time of *Peter Damion*, two old women living in the way that leads to *Rome*, that kept an Inn, and that as oft as they had any ſingle paſſenger, they turn'd him into an Aſs or Hog, and ſold him to the Merchants; at laſt having for their Gueſt a young man, that by Fidling and Jugling got his livelihood, they turn'd him into an

Aſs,

Aſs, who by the ſtrangeneſs of his Actions (for his underſtanding was nothing altered) drew many paſſengers to the houſe, and by this means they gained great Cuſtome, and no ſmall advantage; at laſt a neighbour of theirs proffered great ſumms of money for him, and at length purchaſed him, but with this caution, that he was never to ride him into the Water, which for ſome time was punctually obſerved: but the Aſs getting one day at liberty, ran into the next Pool of water, where after he had cooled himſelf a little, he came to his former ſhape.

The like is reported by the Inquiſitor *Spranger*, of a Souldier in the Iſle of *Cyprus*, who was alſo turned into an Aſs, yet his reaſon remained, and he followed his old companions to their Ship; but ſuppoſed to be a real Aſs was beaten away, and forced to return to the Witches houſe that had ſo transform'd him. In this ſhape he ſerv'd her three years, till paſſing one day before a Church, he was ſeen to kneel on his hinder legs, and to lift up them before, at the holding up

of the Sacrament of the Altar; which action ſome *Geneva* Merchants perceiveing. apprehended the owner, and with torture made her confeſs how ſhe had inchanted him, and converted him into that form, and to render him the likeneſs of man again. The Witch was burnt at *Famagoſte*, and the youth returned to *England*, affirming that his mind was never ſo much troubled, but that he knew himſelf to be a man; nevertheleſs his imagination was ſo deceived by the Devil, that he ſometimes thought himſelf to be a Beaſt, and yet had alway this contentment, that he was known by the other Magicians and Witches to be a true man.

CHAP.

CHAP. IV.

Of Magicians and Negromancers.

Cornelius Agrippa the great Magician, going one day out of Town from *Louain* where he dwelt, left the Keyes of his Study with his wife, charging her ſtrictly to let no body go in; but it hapned ſo that day, that a young companion of *Agrippa*, a Schollar, and having ever had a curioſity to ſee ſome of this Negromancers books, came to the houſe, and with much importunity gained the keyes; then entring the room and viewing the books, he perceived a Manuſcript of *Agrippa's* amongſt the reſt, as it were a compendium of them: this he reads, and in ſhort ſpace raiſes an ill-favour'd Devil; who entring the ſtudy, asked what he would have that he call'd him ſo; the young man unexperienced, frightned, and ignorant what to ſay, was choaked by the Spirit and left dead on the

the ground. *Agrippa* not long after returns home, and finds the Devil dancing, and ſhewing tricks upon the houſe top; at which, aſtoniſhed, he goes into his Study, and finds the dead body, which he commands his ſpirit to enter, and carry to the place where the Students uſed to meet; this being done and the ſpirit quitting the body, it fell down and was buryed for dead, having ſome marks only of ſtrangulation about the Throat. But not long after the matter was diſcovered, and *Agrippa* for ſafty fled to *Lorrain*.

There was in the Emperor *Maximilians* Court, a famous Negromancer (as Authors affirm) who at his command, and promiſe of pardon and reward, took upon him to ſhew the ſhapes of the three great Warriers, *Hector*, *Achilles*, and King *David*, upon condition of ſilence when they appeared: and the Emperor he places in the midſt of his Magick Circle, ſeats him in his Throne, and afterwards reading and murmuring certain Charms out of his Pocket-Book, he de-

ſires

ſires ſilence. *Hector* then knocks at the door ſo vehemently, that the whole houſe ſhook, and the door being opened, he came in, with a bright Speer in his hand, his Eye fiery, and his Stature exceeding other mens. Not long after in the ſame Majeſtical poſture, came in *Achilles*, looking fiercely towards *Hector*, and often ſhaking his Speer, as though he would have invaded him. Thus having thrice paſſed by the Emperor, and made Obeyſance, they vaniſhed. Afterwards came in King *David* in his Crown and Princely Robes, with his Harp in his hand. His countenance was more gracious then that of the other two; and he paſſed likewiſe thrice by the Emperor, but without Reverence to him, and went away.

The *Magician* being asked by the Emperor, why King *David* denyed him the reſpect the other two gave, anſwered, that all things were ſubject to his Kingdom, for aſmuch as Chriſt ſprang from him.

Saint *Auguſtine* writes of *Pythagoras*, that

that (whether by natural Magick or ſome ſecret agreement with the Devil, it is doubted by Authors) he kept a Bear of prodigious greatneſs with him many years, and at laſt making him ſwear never to hurt any Beaſt, gave him liberty, and ſent him into the Woods. The ſame *Magician* being near *Tarent*, and ſeeing an Ox eating in a field of Beans, called to the herdſman to drive the beaſt from eating the Beans. But the ſurly clown made anſwer, he might chaſtiſe him himſelf if he would, as he uſed to whip his Boys. Whereupon *Pythagoras* making certain magick Characters on the ground, and muttering ſome Charms to himſelf, cauſed the beaſt to come out of the Beans, as if it had been endued with reaſon; and ever after it refuſed the Yoke, and retired to *Tarent*, living among the inhabitants, and taking her food from the hands of Men, Women, and Children.

A certain Magician at *Madeburg*, was us'd to ſhew a little Horſe to the people in the Market place for money, commanding

manding it to do many rare things which always it performed. But complaining one day to the people in the end of his ſhew, that he had got very little, that the times were very hard, and the like, he wiſht that he were in heaven: then throwing up the bridle into the air, the horſe followed it; and he, as if he would have ſtayed it by the tail, was carryed up alſo: his wife catched hold of him, his maid of her, and all fly up into the air like ſo many links of a chain. Now while the people were looking and wondring at it, a certain Citizen came to the multitude, and underſtanding the matter, affirmed that he met but a little before, the Magician going to his Inn. To this purpoſe *Niderius* alſo reports, that in the year 1045, a certain Magician, in *England*, was ſeen to mount on a black horſe on a Sabbath day, and to be carryed away through the air.

Henry the third King of *France*, had a brother called the Duke of *Allenzon*, who came to *England* formerly to be a ſuiter to Queen *Elizabeth*, in whoſe retinue was

was the Valiant *Buſidamboyes* who took the Dukes part, between whom and the King was a perpetual fued The King, therefore by nature timerous and ſuſpicious, was always afraid of this valiant perſon, and after his return into *France*, deviſed ſeveral means to take him out of the way. Amongſt the reſt coming by night out of the *Louure*, he was ſet upon by ſeventeen armed and appointed men, yet behaved himſelf ſo ſtoutly, that he killed five of them, and made his eſcape. The King ſeeing he had miſt of him, and that ever after he ſtood upon his Guard, put in tryal another way. For there being a conſtant report at Court that *Buſſidamboyes* was in favour with the Earl of *Monſurrous* wife, he ſent for an *Italian* Negromancer, famous at that time, and called *Triſcalino*. Of him he enquires if he could ſhew or declare to him, what *Buſſidamboyes* was then doing, which the Magician after certain conjurations ſhewed him in a Glaſs, where was *Buſſidamboyes* in bed with a Lady. Hereupon the King ſent for his Courtiers, amongſt whom

whom was the Earl of *Monſorrou* at that time, and asked if they knew that Lady. The Earl much abaſed, replyed, it was his wife. Then ſaid the King, I will have no Culckolds to be my Courtiers. To which the Earl made anſwer, that to hinder what was done was not in his power, but that it was in the Kings, to give him leave to avenge himſelf, which he earneſtly requeſted. The King glad to be any ways rid of *Buſſidamboyes*, gave his aſſent, and the Earl poſted away immediately to his own houſe; and coming betimes in the morning to his wife, as ſhe lay in bed, offered her the choice of three things, either a draught of Poyſon, a Dagger to kill her ſelf, or to write ſuch a Letter as he would dictate to her. The miſerable woman terrified with the thoughts of death, conſented to the Latter; and, according to her husbands dictating, ſent for *Buſſidamboyes*, who ſuſpected nothing, to come unto her. In the mean time the Earl concealed himſelf in the houſe, armed with ſix more, and behind the Curtains in her chamber.

Buſſidamboyes

Buſſidamboyes came not long after, and offering to go up ſtairs in his accuſtomed manner, was deſired by a Page, ſet for that purpoſe, to leave his Spurs and his Sword below, becauſe his Lady was ill, and the leaſt noiſe diſturbed her. This he did, not miſtruſting what would follow; but as ſoon he entred the Chamber, the Lady gave a ſign, and all ruſht in upon him. Nevertheleſs, being of an undaunted courage, he took the firſt chair he found, and ſo behaved himſelf with that weapon, by reaſon of his great ſtrength, that he kild two of them; and then being wounded in divers places, he leapt out of the window into the Garden. But fell by misfortune upon a pole that prop't up a Vine, and there ſtuck faſt by the Breeches, which the Conſpirators perceiving, ran down and made an end of him there. The Negromancer according to the Kings promiſe, had his pardon, and being asked, by the King, how many Witches he thought were in his Dominions, anſwered above a hundred thouſand which he knew, and of whom he was Maſter.

Mr.

Mr. *Baudovain de Ronſſey*, in his Epiſtles, gives us this Relation; that in *Oſtbrook* neer *Utrect* a place in *Holland*, dwelt a certain Negromancer, whoſe ſervant obſerving that his Maſter went conſtantly on certain nights into the Stable, and laid hold on the Rack, reſolved to do the ſame unknown to his Maſter, and ſee what would be the event. Thus following his Maſter who was gone half an hour before into the ſtable, and returned no more; he laid hold on that part of the Rack, and was poſted immediately, he knew not how, through the aire, till at laſt he found himſelf, in a large Cave, amongſt an Aſſembly of Witches. His Maſter aſtoniſhed and angry at his coming, fearing alſo leaſt by this means, their nocturnal meetings might be diſcovered, asked the counſel of the reſt concerning him; 'twas agreed upon at laſt to receive him, and make him ſwear ſecrecy. This the poor fellow out of fear did, and promiſed whatſoever elſe they deſired: at laſt, when the time of departure came, they reſolved he ſhould be carryed back,

 becauſe

becauſe he had ſworn to be of the Society, and to that end his Maſter took him upon his back; but in their way through the air, as they came over a Lake, his Maſter fearing to be diſcovered by him, and finding this opportunity, let him fall, hoping therein to have drowned him and ſtifled him in the mudd; yet Providence permitted not the youth to be drowned, or his fall to be deadly, for the abundance of Ruſhes and Sedge, ſaved its violence, and there he lay with no great harm done to his body. The next day, as he cry'd for help, he was heard by ſome Travellers, and by his voice found, and holpen out; the occaſion of his coming thither being examined, he was conducted to the Burgomaſter of *Utrecht*, named *John* of *Cullenburg*, who making farther inquiry into this extraordinary accident, with intention to proſecute the Negromancer, ſent for him to the place of his habitation; but whether adviſed by his Spirit, or warned by the Report, he was fled and could no where be heard of.

John

John Theuteme, Canon *D' Albeſtan*, being oftimes reproached to be a Baſtard, and that he merited not to be a Canon, which belonged only to thoſe of better Extract, invited his revilers one day to Dinner, and after the Table was taken away, asked them if they would ſee their Fathers; to which they anſwered they all were willing: then cauſed he his Familiar Spirits to appear in their likeneſſes, one like a Cook, another like a Groom, a third like a Peſant, but his own Father came in the form of a Canon, cloathed in a long gown, at which ſight the company was much amazed, and never after reproached him of his Extract, ſince their own was no more honourable.

CHAP. V.

Of Incubus and Succubus's

Legon Trallian made free from ſlavery, by the Emperor *Adrian*, writes, in his Book of admirable things, that *Philinion* Daughter to a Vintener, fell in Love with *Machates* a young Forreſter, but croſt by her friends, took it ſo to heart that ſhe dyed ſuddenly after, and was buryed publickly. Not long after this ſad Funeral, *Machates* paſſing by, came and lay at the houſe, to whom *Philinion* appeared, being alone in his chamber, aſſerting ſhe was not dead, but had raiſed that report to deceive her friends; inſomuch that they both lay that night together, and he gave her towards morning at her departure his Ring in token of his love, and in recompence ſhe gave him another: while theſe things thus paſſed, a ſervant that lay in the next Chamber, hearing *Philinions* voice, ſuppoſed

poſed really that her Maſters daughter was alive, which ſhe conſtantly affirmed for truth: her Maſter deſirous to know the certainty of it, found means to get the young man to ſtay longer at his Houſe, and cauſed perſons to watch every night in the next chamber; at laſt, hearing her voice, they went into the chamber, and ran towards the bed, where ſhe lay, to embrace their daughter: but the Spirit ſaid, O cruel Father and Mother, ſince you hindred me to enjoy this youth in life, you can expect no kindeſs from me, and lo now I leave you. At which words the ſpirit went out of her, and her carcaſs fell down in the bed. Her tomb was immediately after opened, but nothing found there, ſave the ring the Forreſter gave her, which the ſpirit had left. Her body was ſeen, as likewiſe the tomb, by thouſands of people that came to ſee the truth of this admirable accident. And at laſt by the councel of the Divine *Hillo*, the dead body was carryed out of Town and buryed. But *Machates* by this accident was ſo frightned, that he fell ſhort-

ly after into deſpair, and killed himſelf.

Another no leſs admirable Hiſtory, we find of an *Incubus*, who, in the ſhape of *Policrates*, was created Prince of the *Ætolians*, and was marryed to a young Lady of *Locres*, with whom after he had lain three nights, he vaniſhed, and was no more ſeen by the people. The Lady brought forth for her Child, a monſtrous *Hermophrodite*; at which her Parents being aſtoniſhed, aſſembled the people, the Prieſts, and Diviners, to conſult what ſhould be done with the Child, or rather Diveliſh off-ſpring, and at laſt it was concluded it ſhould be burnt. But then *Policrates* the Father appeared again, in a mourning garment, and, with threats, demanded his Son, which being denyed, he ruſhed upon him, and toar him to pieces, and then devoured all his members, excepting the head, and vaniſht. The people reſolved to ſend to the Oracle at *Delphos*, to enquire concerning this matter, but the head that was left on the ground, began to ſpeak, and with a loud

loud voice and eloquent Oration, informed the multitude of all the evil that's threatned them, which came to paſs the Year after in the War they had with the people of *Acarnania*.

Boethius the *Hiſtorian* writes *lib. hiſt. Scot.* That a young maid, very beautiful, and one that had refuſed the marriage of many Noble Perſons, fell into ſtrange familiarity with a Devil. Till at laſt her big ſwelling belly declared what ſhe had done, and forced her to diſcloſe the matter to her Parents; how a handſome young man, came conſtantly by night and lay with her, but from whence, or whither he went, ſhe knew not. Her friends though they gave little credence to theſe words, yet reſolved to ſearch into the matter more narrowly; and about three days after, being informed by her maid that the man was with her, they unlockt the door, and entered the Chamber with a great company of lights, and ſaw by their Daughter a moſt horrid Monſter, more terrible in ſhape, then what can be deſcribed or believed.

The beholders of this ſtrange Spectacle, all run away, ſave an holy Prieſt that ſtaid, & began to read St. *Johns* Goſpel; and when he came to this paſſage, *The word was made Fleſh*, the evil Spirit with a horrid noiſe, flew away with the window of the chamber. And the woman at the fright, was delivered of a horrid Monſter, which the Midwives, leaſt it might be a reproach to the Family, burnt upon a pile of wood immediately.

In the year 1480. as the ſame Author affirms, a Merchants Ship was going to *Flanders* to Traffique, when on a ſudden, there aroſe ſo vehement a Storm that the Maſt was broke, and great damage done to the reſt of the Tackling; inſomuch that nothing could be expected but preſent deſtruction. The Maſter wondring at this unclemency of the Air, (for it was then about the Summer Solſtice) when he could attribute it to no natural cauſe, concluded it was rather by ſome evil ſpirit. Which as he related to the Paſſengers, comforting them, foraſmuch as he truſted God would not ſuffer them

to

to periſh by thoſe means of the Devil, a pittiful voyce was heard from the bottom of the Ship, of one of the paſſengers, a woman, accuſing her ſelf, that for many years ſhe had had familiarity with a Devil in mans ſhape, and that he was then with her, and that ſhe deſerved to be thrown into the Sea to ſave the reſt from the imminent danger. The Miniſter therefore, was ſent down to this diſtreſſed creature, who pray'd by her, and after her confeſſion, earneſtly entreated her to repent, and ask of God forgiveneſs for what ſhe had done. This the poor diſtreſſed woman no ſooner began to do, but a black and thick miſt, ſeemed to riſe up out of the pump of the Ship, and with a great noiſe, flame, ſmoak and ſtink, threw it ſelf into the Sea; after which the Tempeſt ceaſed, and the Ship got ſafe to harbour.

Vincentius writes that a certain ſtrong young man well skilled in Swimming, was bathing himſelf by Moon-ſhine in the Sea, and that a woman ſwimming after him, took him by the hair, as if

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it were one of his companions that would have ducked him : to whom he ſpoke, but no anſwer was made; nevertheleſs, ſhe followed him to ſhoar, and the youth taken by the great excellence of her beauty, covered her with ſome of his garments, and brought her to his home, and not long after, marryed her. But being jeered often by his companions, that he had marryed a Phantaſm, foraſmuch as ſhe would never ſpeak, he drew his Sword one day, and threatned he would kill the Child ſhe bore, if ſhe would not ſpeak, and tell her Original. Alas poor man, ſaid ſhe, that looſeſt a good wife by forcing me to ſpeak. I had remained long with thee, and done thee much good, had I not broken the ſilence enjoyned me, and therefore henceforth thou ſhalt ſee me no more, and then ſhe vaniſhed. But the child grew, and began to uſe himſelf much to ſwim, till at laſt as he ſwimmed one day in the Sea, many people admiring him, he was taken way out of their ſight by his Mother.

Hieronymus

Hieronymus reports the like of a Monk, invited to uncleaneſs by a Succubus in the ſhape of a very fair and beautiful woman; but when went to embrace her, ſhe ſent forth a great cry, & as ſhe was nothing in reality, but a meer ſhade and Phantaſm, vaniſhed out of his arms, deceiving and deriding the fooliſh Monk that had, by his Luſt, rendred himſelf like the horſe and bruit beaſts, without underſtanding.

CHAP.

CHAP. VI.

Of Familiar Spirits, Goblings, and Pharies.

Gilbert writes in the eight Book of his Narrations, that a young Gentleman of *Lorrain*, of a good Family, but corrupted by ill company, frequenting often Ordinaries, and such like houses of Debauchery, was one day walking in the fields melancholy by himself, for want of money. To whom a Spirit appearing in mans shape, asked the reason of his solitarinefs, profering to do him service in whatever troubled him, providing he would stedfastly believe all that was in a little Book he would give him, and swear never to open or shew it to any body. This when the young man had promised, the other produced a little Book in his left hand, and shaked 60. Crowns out of it into his right, bidding the

the young man do the like, who produced the ſame effect. But at laſt when he wanted for nothing, being overcome with curioſity, he reſolved to ſee what was contained in it; and opening it, he ſaw in the midſt a round Circle, divided with certain lines in form of a Croſs, on which was painted a horrible face of a Devil. At this ſight the young man was ſo frighted, that his Eyes became black, and his Brains turned, that he thought to have ſome heavy load on his ſhoulders. He was forced therefore to confeſs the matter to his friends, who perſwaded him to through the Book into the fire, which although there was nothing in it but Paper, yet remained an hour in the fire before it conſumed.

A certain Souldier travelling through *Marchia* a country of *Almaigne*, and finding himſelf weary in his journey, abode in an Inn till he might recover his ſtrength, and committed to his Hoſteſſes cuſtody, certain money which he had about him. Not long after, when he was to depart, he required his money, but the

woman

woman having consulted with her Husband, denyed the Receit, and return thereof, accusing him also of wrong in demanding that which she never received: the Souldier on the other side fretting amain, accused her of cousenage; which stir when the man of the house heard (though privy to all before) yet dissemblingly took his Wives part, and thrust the souldier out of doors: who being throughly chafed with that indignity, drew his Sword, and ran at the door with the point of it: whereat the Host cried, Theeves, Theeves, saying that he would have entered his House by force, so that the poor Souldier was taken and put in Prison, and by process of Law, to be condemned to death: but the very day wherein this hard Sentence was to be pronounced and executed, the Devil entred into the prison, and told the Souldier he was condemned to dye; nevertheless if he would give himself body and soul to him, he would promise to deliver him out of their hands: the prisoner answering, said that he had rather dye being

ing innocent, then be delivered on ſuch conditions: Again, the Devil propounded to him the great danger his life was in, and alſo uſed all cunning means poſſible to perſwade him. But the other reſolutely withſtood his temptation, that at laſt he promiſed to revenge him of his enemies for nothing; adviſing him moreover to plead not guilty, to declare his innocency and their wrong, and to entreat the Judge to grant him one that ſtood by in a blew Cap, to be his Advocate: the Souldier accepted this offer, and being called to the Bar, and indicted there of Fellony, preſently deſired to have his Attorney, who was there preſent, to plead for him: then began the fine and crafty Doctor to plead, and defend his Client very cunningly; affirming him to be falſly accuſed, and unjuſtly condemned, and that his Hoſt did withhold his money, and offered him violence: and to prove the Aſſertion, he reckoned up every circumſtance in the Action, yea, the very place where they had hid the money. The Hoſt on the other ſide ſtood

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in denial very impudently, wiſhing the Devil might take him if he had it: at theſe words (for the ſubtil Lawyer waited for this advantage) the Devil laid hold on the Hoſt, and carrying him out of the Seſſions houſe, hoiſted him into the air ſo high, that he was never after ſeen or heard of.

A Gentleman neer the City of *Torga*, who got his living by robbing and ranging the fields, met one day with a Spirit in form of a horſeman, who ſaluted him, and profered him his ſervice: the other accepting of it, made him his Groom, and ever when he went out, gave him ſpecial charge of a certain horſe which he eſteemed very much of; the Devil finding he could never pleaſe his Maſter, concerning this matter, and that, notwithſtanding, all his double diligence, his Maſter never thought him well enough look't after, took the horſe one day when his maſter wa abroad, and carryed him to the top of a high Tower, & put his head out of the window. The horſe ſeeing his Maſter, come home, began to neigh

neigh and ſtomp, as though joyful of his return, but the ſervant never came again to fetch him down, and left all the neighbourhood in great admiration.

Froiſſard reports that a certain Prieſt going to Law with a Pariſhioner, was caſt by him; and, that reſolving not to ſtop there (for he had skill in Magick) he raiſed a Spirit, whom he ſent to torment him, upon promiſe of ſuch a reward. The ſpirit poſts immediately to the Gentlemans houſe, and there by his noiſe and the pranks he play'd, ſoon manifeſted what he was. The gentleman upon this ſtrange vexation, got his neighbours, good Religious men, to watch with him, and when at midnight the ſpirit came, it was reſolved he ſhould ſpeak to it. The Devil according to his agreement with the Prieſt, never miſt his hour, but came as he uſed to do that night, throwing the chairs and ſtooles up and down the houſe, making a noiſe and great diſturbance. Whereupon the gentleman boldly asked in Gods Name, what he was. Ah quoth the Devil, and

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laught, do you not yet know that I am a ſpirit? yes ſaid the Gentleman again, but who ſent thee hither? the Prieſt, ſaid the Spirit, becauſe thou overthrewſt him at Law, and hath promiſed me alſo ten Crowns for my pains. Away ſaid the Gentleman for ſhame, art thou ſo bare as to ſerve ſuch a pittyful Raſcal for ſo little money? I will give thee forty Crowns to ſerve me, and all thy buſineſs ſhall be, only to bring me News from all parts of the World. I'le do't, ſaid the Devil, but if ever you deſire to ſee me, you ſhall certainly loſe me. Thus did this Gentleman know, before any Poſt could come, of all the Tranſactions in the World, and had news from the remoteſt parts of it: inſomuch, that he began to be ſought after by every one for News, ſince nothing in the whole world was done, of which he had not intelligence. But at laſt perceiving this familiarity would bring him into the trouble and ſtrict inquiry of the Law; and fearing leaſt the Spirit might ſhew him ſome ſlippery trick for his for-

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ty Crowns, he resolved to put him away. And thereupon, the next time he came, *Artan*, said he, (for so the spirit called himself) since thou hast been so punctual hitherto in thy service, I would now fain see thee in some shape or other. You shall, replyed he, and the first thing you see upon the floor of your Chamber to morrow morning, shall be me. The morning being come, the Gentleman lookt on his floor, but could see no body. Wherefore when he heard the spirit next, did you not promise, said he, to appear to me in some shape this morning in my chamber? well, and did you not see, reply'd the Devil, two Straws tumbling over each other, that was I. But I minded them not, said the Gentleman, and have not as yet seen thee as I desire. Mind better then answered he, and the first creature you see to morrow out of your window, shall be me. So the next morning, when the Gentleman rose to the window, he could see nothing in his yard, but a great, leaner and uglier Sow, then can be described, insomuch that calling

to his ſervants, he commanded them to hunt that ugly creature out of the yard, which as they were doing, it vaniſhed in a tempeſt, and the houſe was troubled no more.

Olaus relates, that a Gentleman paſſing by a Forreſt with his ſervants, was belated in the way, and forced to ſtay in the Woods all night, having nothing to eat; at which he ſaid merrily to his Retinue, would Sir *Hubert* of whom ſo many ſtories paſs, would provide us ſome food in this ſolitary Wood. Which words, he had no ſooner ſpoken, but a great Wolfe ruſhed by them, and returned immediately with Sheep on his back, which he let fall in their ſight, and vaniſht; leaving them to dreſs the meat the Devil had ſent them.

Alexander ab *Alexandro*, writes, that a Monk of the Monaſtery of *Ardens*, going early in the morning through the Forreſt to a Town thereby, overtook a man of a ſtern countenance, looſe kind of veſture, and very tale ſtature, with whom he travelled, till a laſt they came to a great

great wash; where the man profered the Monk, being a Religious person, and of lesser stature, to carry him over on his back. The Monk glad of this profer, got up; but casting his Eyes down toward the water that was very clear, and seeing his Porters feet, of a strange and deformed shape, he blessed himself with the sign of the Cross; at which the Devil hasted so fast away in a whirlwind, that it toar up a great Oak by the roots; which gave the poor Monk cause to think that if he had not in time perceived the Devil to be his Porter, he should have been stifled in the waters by him.

Fincelius reports, that in the year 1532. a certain Gentleman to torment a poor Tenant that owed him rent, commanded him with threats, to bring to his house that night for fuel (it being the Christmas tide) a certain great Oak out of such a wood, which if he failed to do, he would turn him out of his House. The poor man, although the thing was impossible, nevertheless, to shew his willingness, went with his Ax towards the Wood,

much afflicted at the hard commands of his Lord. Thus as he is going, he is overtaken by a tall man, that having asked his grief, profers him his help in the matter; the poor man over-joyed with his courteſie, queſtioned not the means, but went with him to the Oak, and was now preparing himſelf for the work, by pulling off his Doublet and Breeches. But the other contrary to his expectation, takes the vaſt Oak in his arms, and pulls it up by the root, and laying it on his ſhoulder (for 'twas as eaſy to be carryed, as pul'd up) he brought and threw it down into the Gentlemans yard; where afterwards it became ſo hard, that it could never be hewn in pieces with Axes, nor burnt with fire, but remained a laſting monument in that place.

I judge there is none ſo ignorant of the Manners and Faſhions of his Neighbouring countryes, but knowes they are far different, and in ſome manner how they differ. I ſhall leave it therefore to the judicious Reader to ſuppoſe in his fancy, a Countrey man of *France*, in his wooden Shoes,

ſhoes, leather doublet, and high crown'd hat, his Syth on his ſhoulder, bag and bottle at his waſte: which things, though in *England*, have nothing admirable, yet in *Perſia*, *Moſcovy*, and the like Forreign Nations, the whole habit will ſeem moſt ſtrange and wonderful. Such a poor Countrey fellow going to a peice of ground two or three miles diſtant from his own habitation, to mow, is overtaken by a man on horſeback, whom taking for no other than ſome countrey man, he fell into diſcourſe with him concerning his journey, ſo that at laſt being both to go the ſame way, the other profered him the uſe of his horſe, to ride behind him, which the honeſt Mower willingly accepted of; but being well ſeated, and thinking now to have proceeded in his journey, he is carryed through the air with ſuch ſwiftneſs, that the aſtoniſhment gave him no time to ſpeak, and fear made him hold faſt to the other. Thus paſſed they over many towns and countreys, till at laſt coming over the market-place in *Turky*, good God, ſaid he, what

people are these, and whither am I going? the spirit confounded at the holy name, let him fall in the midst of the multitude, but by reason of the great store of Tents, and clothes that kept the commodities from the scorching heat of the Sun, the vehemency of his fall was abated, and in short space he came again to his sences. By this time an infinite number of Turks were assembled in a ring around him, but a great distance, for some supposed him he was a god dropt from Heaven; others that *Saturn* the Heathen Deity of Time with his Syth on his shoulder, was come to hide himself again on earth; others interpreted it that time was ceasing to be, and that the world was now at an end: in brief, all were amazed, as you may imagine, as well at each particular part of his habit, which was wonderful, as the strangeness of his coming being no less admirable. Yet still their astonishment increased, to hear him speak in a strange dialect, but he thinking they could not hear him, approaches towards them; on the other side fear still

makes

makes them to recede. By this time news of this rare accident came to the Grand Seignior, and Interpreters were ſent, to know the matter perfectly; which being done, he was ſent back to *France* by the Ambaſſadors means, then reſiding in *Turky*, that the King and all the world might be certified of what had happened.

Siarra a Spaniard, left in his Manuſcript what is wonderful to relate, concerning Spirits in *America*, that when the Spaniards began their Conqueſts in that place, certain of them chaſed a great Lion, with their guns and ſwords; and when they thought they had ſhot him, and that he fell down dead, and were going to cut off his Head, he vaniſh'd in a ſtrong wind that beat them all back, ſome yards, but without great damage.

Another Spaniard being alone, thought he met with a foul Black Moor, and diſcharged at him, but the Moor came running upon him with fingers open like to the laws of a Cat, which cauſed him to truſt no longer to his weapon, but to call

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on God for help, at whose name the foul fiend vanish'd. Six other Spaniards seising upon a young Moor, near to a Mountain, that seemed to cry, and be almost starved, threatned him, to see if he would confess of any thing that was left by the enemy and hid; whereupon he brought them to a concavity in the Mountain, and bid them follow him and he would shew them great Treasures, two of the company were so bold, but before they were gone far in, the rest heard a pittiful noise, and none were so fool-hardy as to venture after them; from which time the place is called to this day the Devils Den.

The next delusion the Devil put upon them, was about a fortnight after, but despairing of his former practises, he now assumed the shape of a Spaniard, exhorting some fifty more to follow him, and he would go to the top of an Hill and spy the enemy; where as soon as they were come he vanished in a strong wind and smoak, dispersing and throwing them all down the Hill, to the loss of seven, and much

much hurt to the reſt: This, ſaith the Author, was evident in the ſight of part of our Army, and forced beleif from thoſe that before gave no credit to what particular perſons often related. Yet what is more admirable, is this, that as *Siarra* and his comrade were one day travelling together, a little Blackamoor of exquiſite ſhape, addreſſed himſelf to his companion, deſiring he would take him to wait upon him; this he ſpoke with ſuch a grace, beyond what could be expected from any Moor, that by *Siarra's* perſwaſions, the other took him for his ſervant. Now whatever his Maſter ſet him about, he did it with moſt admirable ſpeed and diligence, inſomuch that haveing left a knife one day four or five miles off, where the Army laſt encamped, he would ſend the boy for it, to whom *Siarra* ſaid, this is indeed a task for the Devil himſelf (at which words he remembred afterwards the boy to be very attentive, and his eyes to ſparkle) and it were as good to ſeek a needle in a field of Hey; therefore trouble not your boy about

bout it; nevertheleſs the boye's forwardneſs incited his Maſter to ſend him for it, and as though he had wings he went preſently out of their ſight, returning again in ſhort ſpace with the knife: at which ſo ſpeedy arrival, his Maſter expected he ſhould have been breathleſs, but he skipped and jumped as it were for joy that he had pleaſured his Maſter. Another time about five hundred Moors riſing out of an ambuſh, ſet upon a party of fifty Spaniards whereof *Siarra* and his companion were two, yet for all their number, contrary to the Spaniards expectations, the Moors ran away, terrified at ſomething, whereof the Spaniards were wholly ignorant, who dared not to follow leaſt they ſhould bring themſelves into ſome unknown treachery. Many ſuch like ſervices did the young Blackmoor to *Siarra* and his companion, the laſt was as followeth. As theſe two with four more were travelling up a certain Mountain, to view the ſubjacent places, they perceived a man of prodigious ſtature, walking up and down very melancholy, who

often

often caſt ſuch terrible looks upon them, that as well by a certain fear cauſed by the extenuation of the air, when Spirits are near, as by a conception they had that he was ſo, they were much aſtoniſhed and afraid; whereupon the young Blackmoor that ſerved *Siarra's* companion, ran towards him, and kneeled down, and as it were entreated him, whereupon he immediately flew up into the air out of their ſight. This cauſed greater aſtoniſhment, then what ever had hapned before, and therefore his Maſter never left examining his boy what he was, till at laſt, he confeſſed after this manner.

I am, though otherwiſe I have appeared to you in form of a boy, a Spirit of this Region, ſubject to the great Maſter *Agnan*, whom you juſt now ſaw aſcend into the air, after he ſeemed to bewail the loſs of his people, and his Worſhip which the Spaniards have deſtroyed; he was certainly come to do you miſchief, as formerly he had done to ſome of your company, but my intreaties diſſwaded him, having told upon what account I

ſerved

ſerved you; nor ſhall any of his miniſters torment you as long as you ſtay in this place, as you may beleive by what is already paſt: For when the Five hundred ſet upon you, I cauſed above a Thouſand Spaniards to appear before their ſight, which was the cauſe of their ſuddain flight. Now the reaſon why I ſerve you (for according to the charge laid upon me, I was to declare it, before I left you) is, becauſe you ſpared formerly a Moor whom you took with your own hand in flight, a tall perſon, with a Hawks noſe; the ſame was a Prieſt to our great Maſter, and had a Spirit granted him, to attend on him; by his charge I was ſent to protect you, as long as you ſtay in this Countrey, for the favour you ſhewed him in ſparing his life. Having thus ſaid, he ran a little from them, and beating the ground thrice with his foot, he was carryed into the Air out of their ſight. Not long after, as they returned to *Spain*, a great ſtorm aroſe, during which, it was ſo dark that none of the Heavenly light appea-

appeared, and all hopes of ſafety were taken away, till at laſt *Siarra* perceived as he thought, the young Moor in the Shrouds, after which that diſmal Storm ceaſed, and their Voyage became Calme and pleaſant.

Pharies.

OF Pharies alſo thoſe little Mimick Elves, that appear alwayes very ſmall of ſtature, and buſy themſelves chiefly in imitating the operations of men; we read in *Georgius Agricola* that great ſearcher of Subterraneal mines, that they appear frequently in thoſe places whence precious Metals are dug, and from their manners are called *Cobali*, or Imitators of men; theſe ſeem to laugh, to be cloathed like the workmen, to dig the

the earth, and to do many things, that really they do not; mocking sometimes the workmen, but seldome or never hurting them. The *Latins* have called them *Lares* and *Larvæ*, frequenting, as they say, Houses, delighting in neatness, pinching the Slut, and rewarding the good housewife with money in her shoe.

Siarra hath left us this notable Relation, that there lived in his time in *Spain*, a table and beautiful Virgin, but far more famous for her excellence at her Needle; insomuch that happy did that Courtier think himself, that could wear the smalest piece of her work, though at a price almost invaluable. It hapned one day, as this admirable Semstress sate working in her Garden, that casting aside her Eye on some fair Flower or Tree, she saw, as she thought, a little Gentleman, yet one that shew'd great Nobility by his cloathing, come riding towards her from behind a bed of Flowers; thus surprised how any body should come into her Garden, but much more, at the stature of the person, who as he

was

was on Horſeback exceeded not a foots length in height; ſhe had reaſon to ſuſpect that her eyes deceived her. But the Gallant ſpurring his Horſe up the Garden, made it not long, though his Horſe was little, before he came to her: then greeting the Lady in moſt decent manner, after ſome Complements paſt, he acquaints her with the cauſe of his bold Arival; that foraſmuch as he was a Prince amongſt the Pharies, and did intend to celebrate his Marriage on ſuch a day, he deſired ſhe would work him Points for him and his Princeſs againſt the time he appointed. The Lady conſented to his demands, and he took his leave, but whether the multitude of buſineſs cauſed the Lady to forget her promiſe, or the ſtrangeneſs of the thing made her neglect the work, thinking her ſight to have been deceived, I know not; yet ſo it fell out, that when the appointed time came, the work was not ready. The hour wherein ſhe had promiſed the Phary Prince ſome fruits of her Needle, hapned to be one day as ſhe was at dinner with

many Noble persons, having quite forgot her promise, when on a suddain casting her eye to the door, she saw an Infinite train of Pharies come in: so that fixing her eyes on them, and remembring how she neglected her promise, she sate as one amazed, and astonished the whole company. But at last the train had mounted upon the Table, and as they were prancing on their Horses round the brims of a large dish of white-broth; an Officer that seemed too busy in making way before them, fell into the dish, which caused the Lady to burst into a suddain fit of laughter, and thereby to recover her senses. When the whole Phary company was come upon the Table, that the brims of every dish seemed fill'd with little Horsemen, she saw the Prince coming towards her, hearing she had not done what she promised, seemed to go away displeased. The Lady presently fell into a fit of Melancholly, and being asked by her friends the cause of these alterations and astonishments, related the whole matter; but notwithstanding all their consolati-

ons, pined away, and dyed not long after.

'Tis reported likewise of a countrey girl, being sent out dayly by her Mother, to look to a Sow that was then big with pigs, that the Sow alwayes stray'd out of the girls sight, and yet alwayes came safe home at night; this the maid often observing, resolved to watch her more narrowly, and followed her one day so close, till they both came to a fair green Valley, where was layd a large bason full of milk and white bread; the Sow having eaten her Mess, returned home, and that night pigg'd eleven pigs, the good wife rising early the next morning to look to her beast, found on the threshold of the stye ten half Crowns, and, entring in, saw but one pig, judging by these things that the Pharies had fed her sow and bought her pigs.

A certain woman having put out her child to Nurse in the Countrey, found when she came to take it home, that its form was so much altered, that she scarce knew it; nevertheless not knowing

what time might do, took it home for her own. But when after ſome years it could neither ſpeak nor go, the poor woman was feign to carry it with much trouble in her arms; and one day a poor man coming to the door, God bleſs you Miſtreſs ſaid he and your poor child, be pleaſed to beſtow ſomething on a poor man: ah! this child, reply'd ſhe, is the cauſe of all my ſorrow, and related what had hapned; adding moreover that ſhe thought it was changed, and none of her child. The old man, whom years had rendred more prudent in ſuch matters, told her that to find out the truth, ſhe ſhould make a clear Fire, ſweep the hearth very clean, and place the child faſt in his chair that he might not fall before it; then break a dozen eggs, and place the four and twenty half ſhells before it, then go out and liſten at the door, for if the child ſpoke it was certainly a Changeling, and then ſhe ſhould carry it out and leave it on the Dunghil to cry, and not to pity it, till ſhe heard its voice no more. The woman

having done all things according to theſe words, heard the child, ſay, ſeven years old was I, before I came to the Nurſe, and four years have I lived ſince, and never ſaw ſo many Milk-pans before. So the woman took it up and left it upon the Dunghil to cry and not to be pittied, till at laſt ſhe thought the voice went up into the air; and coming out, found, there in the ſtead, her own natural and wel-favoured child.

CHAP. VII.

Of Specters and Phanthaſms.

THE Hiſtory of *Milan* gives credit to an Adventure very notable, which hapned to two Merchants paſſing through the wood of *Turin* to go to *France*, who met with a Spirit in form of a man of tall ſtature, who called after them, ſaying, return, return back again, and go to *Louys Sforce*, to whom you ſhall give this Letter from me. Then they asked him who he was, to which he anſwered; that he was *Galaas Sforce* his brother: now *Galaas Sforce*, had been dead long before. The Merchants therefore much aſtoniſhed, promiſed to do his commands, and went back to *Milan* to the Duke, to whom they preſented the Letter. The Duke thinking it a cheat and illuſion, put them

in

in Prison: nevertheless, because they persisted still in affirming the truth of it, the Senate was assembled, where much dispute passed, touching the opening of this Letter; at last there was none but *Galeas Viscount*, that dared to lift up the Seal and read what was written therein. O *Louys*, take heed to thy self, for the *Venetians* and *French*, joyn together against thee to thy hurt, and will utterly destroy thy Race; nevertheless, if thou wilt give me three thousand Crowns, thou shalt see the matter reconciled, for I will avert thy sad Destiny. *Farewell.*

But the Duke could by no means be induced to believe this, which afterwards did truly come to pass. By *Louys*, the eleventh King of *France*, who sent him prisoner to his Kingdom.

Marsilius Ficinus, as *Baronius* relates, made a solemn vow with his fellow *Platonist*, *Michael Marcatus* (after they had been pretty warmly disputing of the immortality of the Soul, out of the principles of their Master *Plato*) that whether

of them two dyed firſt, ſhould appear to his friend, and give him certain information of that truth; (it being *Ficinus* his fate to dye firſt, and indeed not long after this mutual reſolution) he was mindful of his promiſe when he had left the body. For *Michael Marcatus*, being very intent at his Studies betimes in a morning, heard an horſe riding by with all ſpeed, and obſerved that he ſtopped at his window; and therewith heard the voice of his friend *Ficinus* crying out aloud, O *Michael*, *Michael*, *Vera*, *vera ſunt illa*. Whereupon he ſuddenly opened his window, and eſpyed *Marſilius* on a white Steed, whom he called after, but he vaniſhed in his ſight. He ſent therefore preſently to *Florence*, to know how *Marſilius* did; and underſtood that he dyed about that hour he called at his window, to aſſure him of his own, and other mens Immortality.

Dionyſius, the *Siracuſian* Tyrant, a little before his death, ſaw as he ſate in his houſe, moleſted with ſome troubleſome thoughts, a filthy and ugly Specter, bruſhing

bruſhing and cleanſing his Palace, from which fear he was not free, till he dyed.

Marcus Brutus likewiſe, when he was meditating ſomething againſt *Octavius*, and *Antonius*, in his Chamber by a Candle in the night, heard ſomebody come into his chamber, and looking about to ſee if it were any of his Domeſtick ſervants, ſaw a great and deformed Specter in ſhape of a man. Nevertheleſs, not much frighted at the ſight, he asked him whether he were a Spirit or a God, or what he would have. I am ſaid he, thy Evil Genius, and I'le meet thee at *Philippi*. To whom *Brutus* again, as a true and Valiant Roman, I'le meet thee there. Then having inquired of his ſervants if they had let any ſuch perſon in, and finding they had not, he began to doubt of the ſucceſs of that War, as afterwards it hapned, where again this Genius met him.

Alexander ab *Alexandro*; writes an admirable Hiſtory of a Gentleman that had newly buried his friend, and returning

to

to *Rome*, lay at an Inn by the way. Where being alone and awake, there appeared to him the Phantasm of his deceased friend, pale and wan as when he dyed; whom when he saw and could scarce speak for fear, he asked at last what he would have. But the Specter returning no answer, seemed to pull off his cloaths, and came to ly by him in the same bed. The other being extreamly frighted, gave way to him, who perceiving he accepted not of his company, lookt upon him with a stern countenance, and having dresst himself departed. The other out of exceeding fear, fell extreamly sick, affirming for truth, that the feet of this Phantasm were as cold as Ice.

A Gentleman of *Naples* travelling in the Road, is reported to have heard the voice of a man imploring and desiring help; and that going to the place, he saw a terrible Specter beating a young man, but by his Prayers, caused him immediately to vanish. Afterwards he brought the young man to his house, and although it were long before he came to himself

(for

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The like, we read of a youth of mean parentage amongſt the *Gabii* at *Rome*, that going thither, and meditating ſome Treachery againſt his Parents, met the Devil in his way, in ſhape of a man; ſo that falling into diſcourſe together, they came to the ſame Inn and lay together that night. But when the other was a ſleep, his curſed companion laid hold on him to ſtrangle him, but that the other awaking, began to pray to God for help, at whoſe Name Satan made ſuch haſt to be gone, that he broke through the top of the houſe; by which fear the youth afterwards changed his evil intentions, to an honeſt and Religious life.

A rich Gentleman, that lived thirteen Miles from *Goiania*, had made a great Feaſt, and invited his friends, but they came not. Whereat being extreamly incenſed, come, ſaid he, all the Devils that

to *Rome*, lay at an Inn by the way. Where being alone and awake, there appeared to him the Phantasm of his deceased friend, pale and wan as when he dyed; whom when he saw and could scarce speak for fear, he asked at last what he would have. But the Specter returning no answer, seemed to pull off his cloaths, and came to ly by him in the same bed. The other being extreamly frighted, gave way to him, who perceiving he accepted not of his company, lookt upon him with a stern countenance, and having drest himself departed. The other out of exceeding fear, fell extreamly sick, affirming for truth, that the feet of this Phantasm were as cold as Ice.

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that will, ſince my friends are ſo unworthy. And immediately after, came in many Goblings, as it were, in the ſeveral habits of Merchants, and Gentlemen, Forreiners, who were kindly welcomed, and ſate down to Table. But ſtretching forth their fingers like Cats Claws, they were perceived indeed to be Demons; and the Gentleman making ſome Invocation to God (as people in fear naturally uſe to do) they all vaniſhed, but ſo perfum'd the room, that few gueſts ever came into it afterwards.

Sabellicus writes for a true and admirable relation, that a Secretary of *Lewis Alodiſer* Lord of *Imole*, travelling to *Ferrara*, met in a Valley between two great Hills a Phantaſme in ſhape of *Lewis's* Father, who dyed and had been magnificently buried not long before, appearing on Horsback, and with a Hawk on his fiſt, as it was his cuſtome when he went a Hunting in his life time. This Spe&ter charged him to return preſently to his Son and tell him, that he ſhould come the next day and meet him in that place,

for

for he had matters of great importance to discover to him: The Secretary through fear and obeysance went back to *Imole*, where he related what had hapned: but *Lewis*, whether he feared some ambush in that place, or credited not the relation, would not go in person, but sent another in his name to see what the Spirit would declare: the Ambassador being arrived with the Secretary at the place, the same shadow appeared to them, complaining greatly of the Prince that he would not come himself, and hear what he dared not to reveal to any other. Nevertheless, he commanded them to return, and tell their Master, that before two and twenty years, specifying the Month and the Day, he should lose the Government of that place. The time being come, *Lewis* stood upon his guard, remembring the threats pronounced by his Fathers Ghost. Yet notwithstanding, all his preparations, that Year, that Month, and Day, the Souldiers of *Philip* Duke of *Milan*, passed the Trenches, scaled the Walls, and obtained the Town, and took him prisoner.

Cardan

Cardan relates, that a friend of his, going in a dark night from *Milan* to *Galerat*, saw a strange apparition of fiery Spirits, who in form of Peasants, ran behind him in the way upon a fiery Cart, crying with a loud voice, *Take heed, take heed*; and although he spurred his horse, and made all the haste possible, yet they were still at his back: till at last, when he came to St. *Lorences* Church, which is without the Castle-Gate, he recommended himself to God, and presently he thought he saw those Peasants, with their burning Cart and Oxen, swallowed up in the Earth. After this, it was observed, that the Inhabitants of *Galerat*, were tormented that year with a cruel Plague, and other great afflictions.

P. Matthieu Historiographer to *Henry* the fourth King of *France*, writes, that in the year 1598. as that King was hunting in the Forrest of *Fountainebleau*, a great cry of Hounds and Huntsmen, was heard at half a miles distance; which sometimes again, as they drew neer a wood, seemed to be within twenty paces

of

of them. Whereupon the King commanded the Earl of *Soiſſons* to ſet Spurs to his horſe and ſee what it was, believing that there was none ſo bold as to meddle with his Game, or hinder his paſtime. The Earl of *Soiſſons* went, and ſtill heard the noiſe, not perceiving whence it came, till a tall man in black preſented himſelf in a thick miſt, crying, Do you hear me? do you hear me? and ſuddenly vaniſhed. At which words, the ſtouteſt of them, reſolved to leave off hunting for that day, wherein nothing but danger and fear was expected. Now although fear commonly ties the tongue, and freezeth the words, nevertheleſs, they related this Matter, and have cauſed it to be inſerted in the Hiſtory of that King; which many would think to be a fable of *Merlin* or *Urgand* the unknown, if the truth affirmed by ſo many perſons of Credit, and ſeen by ſo many judicious eyes, had not put away all doubt.

There is a Hiſtory no leſs admirable, of a Merchant of *Sicely*, that travelling in the year 1536. upon the one and twenti-

eth

eth day of *March*, not far from the Caſtle of *Tauriming*, met in the way with ten Demons in form of Blackſmiths, a little farther with ten more, and again with another that ſeemed a true *Vulcan*, and having queſtioned him whither he went, he anſwered he was going to forge at Mount *Ætna*; to which the Merchant reply'd, that he wondered they ſhould go to forge on a Mountain that was always covered with Snow. Alas, ſaid the other, thou knowſt not my ſtrength, but ere long ſhalt perceive it, and then he vaniſht. The next day toward night, a great Earth-Quake opened the Mount in ſeveral places, and much miſchiefe was cauſed by the fire to the Inhabitants.

CHAP. VIII.

Of Places Haunted.

THere was in *Athens*, a great and ſpacious Houſe, but very infamous for a report that it had for long time been haunted by an evil Spirit. That in the dead time of the night, a ſtrange noiſe was heard, at firſt as it were from the yard, which came neerer and neerer, till there ſtood before them an old man, lean, pale, and with a long beard, having his hands and feet chained, which he often ſhaked. By theſe terrors, the Inhabitants fell ſick, and many dyed; for the rememberance of the image impreſſed on their fancy, cauſed a deadly fear. Inſomuch that at laſt, it was left deſolate. Nevertheleſs, Bills were ſet up in ſeveral places of the City, if peradventure any one would venture to hire

and inhabit it. At that time the Phyloſopher *Athenodorus* came to *Athens*, and reading one of theſe bills, and the ſmall rent it was to be let at, by reaſon of its infamy, bought it, notwithſtanding what the people reported of it. And gave order the firſt night, that his bed ſhould be made in the firſt room of it; ſome books and his pen and paper to be brought, that his mind being imployed and buſied, might cauſe no vain fears. In a ſtudying poſture therefore he watched, and when atmidnight he heard the noiſe of Chains and Irons, as had been reported to him, he neither lifted up his eyes nor left writing, till it ſeemed to be in the Room. Then looking towards the door, there appeared the image of an ancient man loaded with chains, beckoning, as it were, for him to follow: the Phyloſopher on the other ſide, made ſignes with his hand that he ſhould ſtay a little till he had made an end of what he was writing. But the ſpirit began again to ſhake his chains, at which the other left off writing, and taking the Candle in his hand, followed the Ghoſt, who proceeded ſlowly, as if

he

he were very aged, and much loaded with his chains, till he came into the yard where he vaniſht. The Phyloſopher being left alone, left a mark upon the place, and the next morning cauſed it to be dug up; where were found the bones of a man chained, for the fleſh was putrified and eaten away; theſe being gathered and buried publickly; the houſe was never haunted afterwards. *Sabellic. lib.* 10 *Exempl. cap.* 3.

Eraſmus in his Epiſtles writes, that on the tenth of *April* 1533. in an Inn of *Sciltac* a town in *Switzerland*, there was a certain hiſſing heard about night time, which ſeemed to come out of one of the chambers of the houſe; wherefore the Hoſt fearing their might have been Thieves, ran thither immediately but could find no body, yet ſtill heard the ſame noiſe in the Garret, and not long after upon the top of the Chimney: then ſuppoſing that it was an evil ſpirit, he ſent for the Prieſt to exorciſe him, who no ſooner began his conjuration, but the ſpirit anſwered he cared not for them, ſince one was a

whoremaſter and both were theeves, and therefore he would in ſpight of them burn the town as he had undertaken (all this was thought afterwards to proceed by the means of a Familiar Spirit, which the maid of that houſe confeſſed on her death-bed, to have had familiarity with, for the ſpace of fourteen years) the Spirit therefore took this maid to the top of the chimney, and commanded her to ſpread ſuch fire as he gave her, which ſhe did, and in leſs than an hours time all the town was conſumed, notwithſtanding the great abundance of water the inhabitants brought to quench it. Here we may obſerve the reality of it, as alſo that the fire was real that the Devil brought, but of another nature than the common or any Artificial fire is, and that it did not fall from above as lightning, which burneth only very little, unleſs it happens on matters eaſily combuſtible, as it hapned in the year 1500. at *Paris*, when the lightning fell upon the Tower of *Billy* where the powder was, and ſince that at *Venice*.

Fur-

Furthermore, *Philippus Camerarius* ſaith of it, that the fire fell here and there upon the Houſes in form of burning Bullets, and if any one went to help his Neighbour, he was preſently call'd back to help his own. Moreover, I have heard (ſaith *Camerarius*) the relation of this woful viſitation from the Vicar of that place, and many others worthy to be beleived, foraſmuch as they were Spectators of all things according to the former relation. The Vicar alſo had as it were a Crown about his hair (which he wore long, after the Græcian manner) of all ſorts of colours, which he ſaid hapned by the ſame Spirit, who threw a Hoop at his head. Moreover the ſame Dæmon asked him once if ever he heard a Raven croak, and thereupon croaked ſo horribly, that they were almoſt dead for fear. The Curate alſo did affirm (though not without bluſhing) that he often told him, and many others, of their private ſins ſo exactly, that they were forced with ſhame to quit the place.

CHAP. IX.

Of Devilliſh Impoſtures.

ABout the year 1545 hapned at *Corduba* a famous City in *Spain*, a moſt wonderful Impoſture of Satan. A young girle of a poor Family named *Magdalene de la Croix* being but five years old, was put, by her Parents, into a Monaſtery of Nuns, whether through Devotion or Poverty, 'tis unknown, ſince her years were ſo few. Nevertheleſs (as the Judgements of God are unſearchable, and his ways paſt finding out) the Devil appeared to her in ſhape of a Blakamore, and although ſhe was at firſt ſight much afraid, yet the Fiend did promiſe her ſo many Toyes wherein children delight, that he brought her to diſcourſe with him, ever injoyning her ſtreightly, that ſhe ſhould never diſcloſe ought of their private Converſation. About that

that time, the Girle began to ſhow a very quick and apprehenſive wit; and a nature different from others, which gained her no ſmall eſteem from the reſt of the Nuns, both old and young. Being come to the age of Twelve, ſhe was ſollicited by the Devil to marry him, and for her Dowry, he promiſed her that for the ſpace of thirty years, ſhe ſhould live in ſuch a reputation of Holineſs through all *Spain*, that the like was never before. Thus while *Magdalene* under this contract, paſſed the time in her Chamber with this wicked Spirit, that entertained her with his Illuſions, another Demon took her ſhape and reſemblance, and conſtantly reſorted to the Church, to the Pulpit, and to the Cloyſters, and all the Aſſemblies made by the Nuns, with a great deal of feigned Devotion; he told *Magdalene* alſo after he had gone to Church in her place, all that was done in the world; of which ſhe giving notice to thoſe who had her already in great Reputation, began not only to be accounted an Holy Virgin, but to bear the name of

a Propheteſs: wherefore although ſhe was not yet come to full age, yet ſhe was elected Mother Abbeſs by the conſent both of the Monks and Nuns. Now when the Nuns went to Communion on *Eaſter day*, and other great Feſtivals among them, the Prieſt alwayes complained that ſome body had ſtolen one of the *Hoſts* from him, which was carryed by this Angel of darkneſs unto *Magdalene*, who being in the mid'ſt of her Siſters, ſhewed it unto them, and put it in her mouth as a great Miracle. Moreover, it is ſaid, that when ſhe was not preſent at Maſs, though there were a wall between her and the Prieſt, yet at the Elevation of the *Corpus Chriſti*, the wall did cleave that ſhe might ſee it. It is alſo very well known that if at any Feſtival day the Nuns carryed her in Proceſſion with them, to make the action more venerable, by ſome extraordinary action, ſhe carryed a little Image of Chriſt newly born, which ſhe covered with her hair that grew down to her feet. Many more ſuch illuſions ſhe uſed chiefly on ſolemn dayes

dayes; that they might be the more recommendable. By this time the Pope, the Emperor, and the Grandees of *Spain* did write to her, and by their Letters intreated her, to remember them in her Prayers, and asked her advice and councels in all matters of great concernment, as by ſeveral Letters found in her Cloſet was manifeſted. Many Ladies alſo and Gentlewomen would not wrap their new-born children in Swadling clothes, till they had been bleſſed by the Abbeſs *Magdalene*. But God permitted not this Diabolical cheat to lye longer concealed; for *Magdalene* after ſhe had ſpent about thirty years in this acquaintance with the Devil, and had been Abbeſs twelve years, repented of her former life, and deteſting theſe abominable Acts and the horrid ſociety of Satan, ſhe freely diſcovered, when every one thought leaſt on it, all this notorious wickedneſs to the viſitors of the Order; yet ſome report, that perceiving the Nuns began to find the deceit, prevented their diſcovery, by her own confeſſion; for ſuch is the cuſtome

ſtome in *Spain*, that he obtains his pardon that doth voluntarily confeſs his crime. At the hearing of this Confeſſion, *Magdalene* was impriſoned in the Monaſtery of which ſhe was Abbeſs. Nevertheleſs, in the mean time, Satan ſtill continued his illuſions, taking the chief place in the Church according to its wonted manner, and was ſeen on its knees praying and ſtaying for the reſt of the Nuns: inſomuch that every one thought it had been their Abbeſs, and that the viſitors had given her leave to aſſiſt at Mattins, for the great ſigns ſhe gave of repentance. But the next day finding ſhe was ſtill in Priſon, the matter was related to the Viſitors; and her proceſs was at laſt ſent to *Rome*, but becauſe ſhe had willingly confeſſed, ſhe received Abſolution. This Hiſtory is affirmed by *Zuinger*, *au Theatre de la vie humaine*; by *Bodin* alſo, and *Caſſiodore Reny*.

Ioſephus relates in his 18 Book and 4*th*. Chap. that there was at *Rome* a Noble woman named *Paulina*, no leſs famous for her Paarentage than her virtue and beauty

beauty, in the flowre of her age, and marryed to *Saturninus*, a perſon not unworthy of her. Now, *Decius Mundus* fell ſo extreamly in Love with this Lady, that after he had offered for one nights lodging, two hundred thouſand drachms, and was repulſed by her, he reſolved to end his life in miſery. But his Fathers man, a perſon of evil and ſubtil nature, conſcious to his paſſion, promiſed for fifty thouſand drachms to bring her into his Arms: and the money being paid, he proceeded in this manner. *Paulina* being much given to the worſhip of the goddeſs *Iſis*, he calls together her Prieſts, and ſilence being ſworn, he procures them with large rewards to go to *Paulina* as ſent from the god *Anubis* to fetch her unto him. This meſſage ſhe received gladly, and her friends rejoyced that ſhe ſhould be thought worthy of the god *Anubis*: nor did her Husband knowing her chaſtity to be ſo great, any wayes let her preparations. The night being come, ſhe was after ſupper ſhut by the Prieſts in the Temple, where *Mundus* met her, whom

ſhe

ſhe obeyed and pleaſured that night ſuppoſing he had been the god ſhe wor-ſhiped. But it was not long after befor *Mundus* meeting her in the City, thou haſt wel done *Paulina*, ſaid he, that thou ſaved me two hundred thouſand Drachms nor is it any matter that thou denyedſt m as *Mundus*, ſince thou haſt entertained m for *Anubis*. At theſe words ſhe tore he hair and rent her cloathes, and relate the matter to her Husband, and her hus-band to the Emperor *Tiberius*; who upo ſtrict inquiſition, hanged the Prieſts raced the Temple, and commanded tha the Statues of *Iſis* and *Anubis*, ſhould b thrown into the river *Tyber*; but *Decius Mundus*, eſcaped with baniſhment only, his crime being referred to the ſtrength o a paſſion that had deprived him of rea-ſon.

Euſebius reports the ſame of one of *Saturns* Prieſts, by name *Tyrannus*, who procured that ſuch and ſuch a Lady, a by the will of the god, ſhould every night be ſhut in the Temple; nor did any Husband think himſelf unhappy in this,

but

but ſent his wife richly adorned that night to the Temple, and alſo great preſents, that ſhe might be the more acceptable to the god. Now *Tyrannus* conſtantly ſhut the Temple, delivered up the keyes, and went away. But 'twas not long before he returned through his ſecret doors into the image of *Saturn* that was hallow at the back and joyned to the wall. Then did he ſpeak to the woman as ſhe prayed to him, & at laſt commanding her to put out the watch Taper, deſcended to her betwixt fear and joy, that ſhe was thought worthy to accompany a god. This practiſe had long time paſſed undiſcovered, till a Chaſt Matron abhorring the fact by perceiving that it was the voice of *Tyrannus*, that ſpoke to her, complained to her Husband of the diſgrace; who incited alſo by his own, brought him to the Tormentors; where by confeſſing the abominable fact, he filled the Pagan Nobility with ſhame and confuſion, their Mothers being Adultereſſes, their Fathers Cuckolds, and their Children Baſtards.

Henricus Stephanus, in his Book Entituled

tuled *Apologie* pour *Herodote* gives us an admirable relation to our purpose, after this manner. There hath been formerly (saith he) and remaineth still even to this day, a great quarrel and dispute between the *Dominican* and *Franciscan* Fryars, concerning the Conception of the blessed Virgin. The former hold she was conceived in Sin, the *Franciscan* that she was not. Insomuch that a *Dominican* Friar of *Francford*, named *Vigand*, made a Book to maintain that the Virgin *Mary* was conceived and born in Sin, and found fault with all the preceding Doctors that had been of a contrary Opinion. On the other side, *John Spengler* the *Franciscan*, thinking himself wronged by the said *Vigand*, procured that a publick meeting should be had at *Heidlberg*, where the matter should be discussed. But the Prince *Philip Palatine*, hindring this, the *Dominicans* cited the *Franciscans* to *Rome*, where the case lay undecided a long time. At last the *Dominicans* held their general meeting at *Vimtffen*, where among other things, they consulted how

they

they might uphold their Opinion, although it was rejected by almoſt the while world, and ſeveral Doctors had written ſo much againſt it, and perſwaded the world to the contrary. They reſolved therefore by ſome falſe Miracle, to ſtrengthen their Opinion, and four *Dominican* Friars were to put the ſame in execution. Theſe by the means of *Franciſcus Ulchi*, who was under *Prior* and a Negromancer, brought their deſign to paſs in this wiſe. It happned a while after, that a Journeyman Taylor named *John Jetzer* born in *Zurzea*, was admitted into their Order, and after he had received the Habit, one of the Conſpirators went to him by night to his Cell, and began to feign himſelf to be a Spirit, being wrapt in a ſheet, and making a ſtrange noiſe with ſmall ſticks and ſtones that he threw. The other much terrified, began to complain the next day, even to thoſe perſons that were the Authors of it. But all comforted him and exhorted him to be patient. And one night among the reſt, the counterfeit Ghoſt ſpoke to the

poor

poor Novice, and charged him to do Penance for him, which the Novice imparting the next day to the Fryars, 'twas resolved he should do publick penance for the relief of that Spirit. At which time one of them began to Preach, and expound to the people why that penance was done, not without magnifying his Order, to which that spirit had addressed it self, blaming on the contrary that of the *Franciscans*. One time amongst the rest, the Spirit commended to the Novice, the order of the *Dominicans*, as well for the number of Learned men that had been of it, as for the holy manner of life they followed: adding, that he was not ignorant how their Order was hated by many, because of their Dr. St. *Thomas*, whom they followed in that Opinion, that the Virgin *Mary* was conceived in Original Sin. Nevertheless, many of their Enemies were grievously tormented by the vengeance of God, and the Town of *Berne* would perish, if it did not expell the *Franciscan* Friars, who were of opinion that the Virgin was conceived without sin.

And that particularly Dr. *Alexander*, Dr. *Ales*, and *John Scotus* the ſubtil Doctor, both Franciſcan Fryers, were grievouſly tormented in Purgatory, for inducing the people to hold that opinion. At laſt the ſaid ſpirit did counterfeit the Virgin *Mary* her ſelf, aſſuring him ſhe was conceived with ſin, and certified him alſo in many other things he deſired to know from her. She made alſo in his right hand, a mark of her Son Jeſus Chriſt, by peircing his hand with a very ſharpe Naile: then to appeaſe the pain, ſhe put Lint into it, made of the clouts ſhe wrapped her Child with in *Ægypt*. But not contented alone with this, the ſaid Friers gave him to drink, a certain Magick Liquor by which he loſt his ſence and underſtanding, and then with *Aquafortis* made four more wounds upon him. Afterwards when by means of a ſecond Liquor, he came to himſelf, he was much aſtoniſhed at his wounds; but they perſwaded him, they came from God; and put him afterwards into a little Cell all hung with the Pictures of the paſſions of

Christ: they gave him also a drink that made him froath at the mouth; and perswaded him that he was then fighting against death as Christ had done. To conclude, they play'd so many pranks with this poor Monk, that at last he began to perceive the delusion, and escaping out of their hands, discovered all their devillish practises. Whereupon the actors of this wickedness, *John Vetter* Prior, *Steven Boltzhorst* Preacher, *Francis Ulchi* under-Prior, and *Henry Steniecker* receiver of the Rents, were condemned to be burnt alive in a field, before the company of the *Franciscans*.

There is a pleasant relation amongst the Narrations, *Mundi Fortuitas*, which I shall not omit in this place; how in a Village of *France* inhabited by rude country Boors, a Man fitter for the Cart than a Pulpit; yet as being the best Scholler in the Town, was made Vicar: and according to custome, nothing was done, nothing thought upon, but the Vicar was ever present among the good women. Insomuch, that by such frequent familiarily

arity, he grew to be well acquainted with one *Liſetta* a Pariſhioners wife. Her Husband was not ſo blind, but he could perceive his horn a growing, and from that time, permitted not the Vicar to come any more to his houſe. Thus was all the fat in the fire, and their hopes cancelled, had not love found out another way: for according to the Vicars inſtruction, *Liſetta* counterfeited her ſelf poſſeſſed with the Devil, turning her eyes, arms and legs in ſtrange poſtures, froathing at the mouth, and ratling in her throat. The ſimple neighbourhood aſtoniſhed at theſe actions, cry'd ſhe was poſſeſſed; and her poor Husband not a little troubled at it, forgot what was paſt, and goes for the Vicar, to exorciſe the Spirit. Alas my friend ſaith the other, thy Jealouſy and ſuſpition, I fear, of our holy Order, hath been the cauſe of this misfortune, for aſmuch as the Chaſteſt Matrons have ran mad, and have been poſſeſſed upon this account. Then taking his Robes, Book, and what was fitting on this account, he goes along with him

to his wife, and the usual ceremony in such cases, being performed, he askes the spirit, who it was? *Lisetta*, as she was before instructed, answered in a small voice, I am the father of this young woman, who am to do Penance for ten years space, in one body or other. Her Husband thinking it to be her Fathers spirit, my Father, said he, I desire thee for Gods Sake, to come out of her. Then the spirit reply'd, I will indeed come out of her, but I shall enter into thee, to compleat the rest of my time alloted for my Penance. The poor man was so terrified at this, that falling at the Parsons feet, my friend said he, do you not know some way to avert this heavy Judgement, either by Prayers, Fastings, Alms, or other Charitable deeds? then *Lisetta* perceiving all things to succeed according to her desire, thou art too poor, said she, to hinder thy fate by Alms or charitable Deeds, and instead of these, thou must go visit forty Religious places, and pray in every one, and entreat God to forgive thee thy sins, otherwise never look

look to eſcape what Heaven hath ordained. Moreover the ſpirit went on concerning his falſe Jealouſy and ſuſpition of Holy Men, inſomuch, that he fell at the Vicars feet, asking forgiveneſs, and ſhortly after began his Pilgrimage. In the mean time, the Vicar was always with his wife, under pretence to lay the ſpirit, but 'tis queſtionable whether he raiſed not a worſe.

In the year 1534. The Prætors wife *Aurelia*, had taken care before ſhe dyed, that ſhe might be buried privately, without Pompe and Ceremonies (for then it was a cuſtome in *France*) that when any Noble perſon dyed, the Heralds ſhould call the people together by Cymbals and ſuch like inſtruments, and then rehearſe the Nobility and worth of the perſon deceaſed, deſiring the people to pray for them: many mendicant Fryars alſo attended the Corps with an infinite company of lights. So that by a kind of emulation, the more the Pompe was, and the greater the concourſe of people, the nobler the Family was eſteemed. But

her Husband obeying her laſt deſire, gave no more to the Franciſcans that buryed her, than ſix Crowns, whereas much more was expected; and afterward, when he cut down wood and denyed them ſome, they were ſo incenſed, that they reſolved in revenge, to make the people believe, his wife was damned in Hell. To which purpoſe, they placed a youth upon the roof of the Church, who at night in Prayer-time, made a great noiſe there; and notwithſtanding their exorciſms and conjurations would anſwer nothing; then being commanded to give ſome ſign that he were a dumb ſpirit, for a ſign he made a great noiſe: the next day, the Franciſcans related to the people what hapned, but deſired them not in any wiſe to abſent themſelves for that, So the next night, when Prayers began, the ſpirit alſo made a noiſe in the former manner; but being asked what he was, made a ſign that he was not to ſpeak; he was commanded therefore to anſwer by ſigns (for there was a hole made where the youth could hear what

the exorciſts ſaid; and he had a Tablet in his hand, by ſtriking upon which, he gave ſigns that could be heard beneath) firſt therefore being asked if he were any of thoſe that had been buryed there, he made a ſign he was, then many names being recited of all the perſons buryed there, when they came to the Prætors wife, he knoc'd for a ſign that he was her ſpirit, then they asked if ſhe were damned, and for what fault? whether for Covetouſneſs, Luſt, Pride, or for the new Hereſie and Lutheraniſme? and what ſhe deſired by her unquietude? whether that her body ſhould be removed into another place? to which queſtions, the ſpirit by its ſigns, did give either its affirmation or negation; and when it had ſignified that it was tormented for Lutheraniſm, and deſired to be removed from that place: then they deſired the people to bear witneſs of it, but the people fearing the Prætors diſpleaſure would not do it. Nevertheleſs the Franciſcans removed thence their bread and water, and all the ſacred veſſels, till at laſt, the

Biſhops Vicegerent to be better certified concerning this matter, came in perſon with many Honourable and Religious men, and commanded them to exorciſe the ſpirit in their preſence, and to ſend ſome body to the roof of the place to ſee if they could perceive any thing. This the Authors of this villany withſtood, ſaying, the ſpirit was not to be troubled; and although he was very urgent, yet could he not prevail with the Franciſcans to permit any one to go up. The Prætor in this time went to the King, and becauſe the Franciſcans ſtanding upon their priviledges, hindred a ſtrict inquiery into the matter; the King ſent ſome of his Councel with full power to examine all things. Thoſe of the Franciſcans therefore that were ſuſpected, were laid hold on, yet for fear of a ſhameful death, confeſſed nothing: But at laſt, the King promiſing them Pardon, they diſcloſed the whole buſineſs. nevertheleſs, they were condemned to be ſent again to *Aurelia*, and put in Priſon, till they had publickly before all the

people

people confeſſed their crime, in the place that Malefactors uſed to be Executed.

CHAP. X.

A true and admirable proceſs of a witch that wrought Miracles, by the help of the Devil.

Mr. *Ioſſe Donhoadere*, a learned Lawyer of *Flanders*, in his Book, Intituled *Practique Criminal*, writes to this purpoſe. There was in the time that I was Counſellor in the Town of *Bruges*, an old woman, that in carriage, clothes, and manner of life, was in appearance irreprehenſible; inſomuch, that ſhe gained an eſteem from all, and every one had a reverence for her; forasmuch as ſhe healed, as it were miraculouſly, the children of many Honourable Families; ſtraightning the crooked, and ſetting broken joynts inſtantly in their places; not by Art or Phyſick, but certain words

words and ceremonies of Devotion: as to faſt three dayes, with bread and water, to ſay ſo many times the Lords Prayer, to go on Pilgrimage to *Noſtre Dame d' Ardenbourg*, or to St. *Arnoul d' Audenbourg*, or to St. *Ioſſe*, or to St. *Hubert* of *Ardennes*, or to ſay a Maſs or two in a day, or to ſay other certain Prayers and Anthems: Theſe Devotions being exactly performed: the ſick people were healed, through the faith they and their relations had in this woman. The carriage and miracles of this woman being publiſhed through the Countrey, the Counſellors and Magiſtrates, that had more wit than the vulgar ſort, cauſed her to be apprehended one night; to be put in Priſon and examined, by what authority and means, and by what confidence ſhe performed ſuch Cures. To which ſhe anſwered, alwayes confidently, that ſhe did them upon good intentions, and that there was no reaſon they ſhould torment and perſecute her for doing good. Nevertheleſs the Councel being moved by manifeſt ſigns, condemned her

her to be Rackt, gently exhorting her to declare the truth; but ſtill ſhe perſiſted in her firſt anſwer, affirming there was nothing unlawful, and that all was done without any compact or agreement with the Devil. There was then preſent at the Examination the Bourgomaſter of *Bruges*, a man very much tormented with the Gout, that oftimes he cry'd out as if he had been rack'd himſelf; which the old woman perceiving, and turning her ſelf to him, ſaid, Mr. Bourgomaſter, have you a mind to be rid of the trouble of your Gout, if you have, I ſhall cure you, and that very ſoon; if it were poſſible, replyed the Bourgomaſter, I would willingly give two thouſand crowns to be whole, and you ſhall have them if thou performeſt what thou ſaiſt. Then the other Judges and Regiſters that were preſent told him. Sir, pray have a care what you ſay, and what you do, believe us and let us ſend back this Witch into her chamber, and hear patiently what we ſhall declare unto you: the woman being carryed back, ſee ſaid they, what danger

you

you put your ſelf into, by a vain perſwaſion that this woman ſhould be equal to the Apoſtles, and can cure you of your Gout by lawful means. All indeed that ſhe doth, ſeemeth apparently Holy and Divine; but if you look more narrowly into the matter, there is much to be ſaid againſt it. Let us call for her therefore again, and inquire how ſhe pretends to cure you; if ſhe promiſe to cure you miraculouſly, as the Apoſtles have done the Diſeaſes of their time, and that ſhe followes the means they have made uſe of, we ſhall not be againſt her, knowing that the hand of God is not ſtraightned: but if ſhe make uſe of unlawful means, and puts her truſt in them, there is reaſon that all her proceedings ſhould be ſuſpected both by you and us alſo.

Therefore when ſhe was ſent for back again, one of them ſaid, if thou preſumeſt to cure the Bourg Maſter of the Gout, what remedies and means will you apply? none other, ſaid ſhe, but that the Bourg-Maſter believe and be perſwaded for certain that I have power to cure him,

ſo

ſo ſhall he be ſound, and ſet upon his feet. Hereupon ſhe was ſent out back to her Chamber, then the Judges with one accord, told the Bourg-Maſter and ſtanders by. You ſee Gentlemen by the anſwer of this woman, that ſhe doth nothing, but by the power of Satan, and that ſhe undertakes to cure the Bourg-maſter by unlawful means; for in her way ſhe doth not follow the Holy Apoſtles, who cur'd the ſick by Divine Faith and Power, ſaying to the Lame man, *In the Name of our Lord Ieſus Chriſt, riſe and walk*: and to the Blind, *In the Name of our Lord Ieſus Chriſt, recover thy ſight*; ſo that one was ſet upon his feet, and the other recovered his ſight; not by humane help, but by the Divine Power, in the Name and Faith of Jeſus Chriſt. Now this Witch boaſteth only to cure, if the Patient put his truſt in her and believe that ſhe can do it: ſuch faith, or rather perfidiouſneſs, is directly againſt the practiſe of the Apoſtles. This anſwer being well apprehended and digeſted, the Bourg-Maſter was ſorry for what he had done, gave no more credit to the woman,

woman, and ever after repented him o his levity. But to return to the Witch becauſe ſhe did perſevere in denying thoſe things ſhe was accuſed of, it was concluded ſhe ſhould be put to the Rack, where being ſtretch roughly, ſhe acknowledged ſome light faults, but as for Witchcraft, ſhe utterly deni'd it. Whereupon ſhe was releaſed for that time, and lockt in her Chamber. A while after being again accuſed by new Evidences brought againſt her, ſhe was the ſecond time put to the rack, where again ſhe confeſſed ſome ſmall faults, as before. But finding her ſelf tortured, ſhe began to cry and ſay, takeme away hence, or I ſhall ſtink you all out of the Room, for I can hold my excrement no longer. There was a houſe of office neer, whither the ſtanders by would have her carryed; others more judicious, were of opinion ſhe ſhould not, fearing ſome greater difficulty might ariſe; but by plurality of voices, ſhe was unty'd, and carryed thither: and having ſtaid there half an Hour and more, although ſhe were called twice or thrice,

thrice, ſhe was at laſt compelled to come forth, and was put to the Rack again, and was tortured more vehemently then before. But ſhe without crying or lamenting as ſhe had done before, fell a laughing, and derided and mocked the Judges, bidding them do what they would, their cruelty could prevail nothing againſt her. Hereupon the ſtanders by, thought the Devil had made her impaſſible, for ſhe would confeſs nothing that was charged againſt her: but being ſtretcht on the Rack, ſhe either laught or ſlept. Therefore by the councel of ſome more judicious in ſuch matters than the reſt, ſhe was taken, and ſhaved in all parts of the body where hair uſed to grow, and was ſearched by divers woman, who found ty'd about her arms, certain ſmall Parchment notes, containing the names of evil Spirits, with ſome croſſes intermixed. Theſe Bills being preſented to the Magiſtrate, ſhe was again ſtretched on the Rack, where, at the firſt pull ſhe began to roar and confeſs all, whereof ſhe had been accuſed: and being examined

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concerning her former obſtinacy in her denials, the ſaid that if ſhe had not been wholly ſhaved, and deprived of thoſe Bills, the truth had never came out of her mouth. This being brought to this paſs, the Judges proceeded to condemnation, ſome were of Opinion ſhe ſhould be burnt alive, others for the moſt part, that ſhe ſhould only be put to a rigorous fine, to be baniſhed from the Countrey and never to return upon pain of being burnt: according to this laſt opinion, ſhe was ſet upon a Scaffold, with a falſe Periwig made on purpoſe, which was taken off her head by the Hangman and thrown in the fire kindled to that end. Afterwards ſhe was conducted by two Judges and the Attorney of *Bruges* out of their Territory. Thus out of *Flanders* ſhe went into *Zealand*, and dwelt ſome time at *Middlebroug*, where ſhe preſently fell to her former trade. The Lord *Florent Dam* Judge of the town, was adviſed by us, of what was paſt concerning this woman, and in favour of juſtice, the Copies of her Acculations and Confeſſions, and Sentence

tence was ſent him; which made him ſtrictly obſerve her, and finding by undeniable truths, that ſhe perſevered in her diabolical Witchcraft, cauſed her to be apprehended and put in Priſon, and having narrowly examined her, by her wilful confeſſions, and according to her former Sentence, he condemned her to be burnt alive. After which he ſent a Letter, with the whole Relation to *Bruges*, whereof *Danhoudere* hath given us this relation.

CHAP. XI.

The horrid end of Witches and Negromancers.

Zacoes and *Arfaxad* the great Persian Magicians, at the very hour St. *Simon* and *Iude* suffered Martyrdome, were struck dead with Lightning.

Cynops the Prince of Negromancers, was at St. *Iohn's* Prayers swallowed up with waters; and *Methotin* who by his Diabolical illusions, got to be High-Priest, was stoned. Several have been taken away alive by the Divel, but one more wonderfully, as we may read in *Spec. Hist. lib. 26. c. 26.* after this manner.

There hapned one day that a certain Daw that an old Witch kept, spoke; at which, the woman let fall the knife out of her hand as she was at dinner, and grew

grew extream pale; till at length after many ſighs and groans, ſhe broke out into theſe words. This day my Plough is come to its laſt Period, and I ſhall certainly ſuffer ſome great evil. Whilſt ſhe thus ſpoke, a meſſenger brought word that her Son was dead; upon which newes, ſhe fell immediately ſick, and ſending for the reſt of her children which were two, a Monk and a Nun: I have by my wretched Fate, ſaid ſhe with grief, theſe many years, followed Witchcraft, and given my ſelf, body and ſoul, to the Devil, that perſwaded me to this wickedneſs, and will be the puniſher as well as the Author of it. I deſire you therefore that you would not ceaſe to pray for me to aſſwage my torment, for the deſtruction of my ſoul is irrevocable. You ſhall alſo ſew up my body in a Bucks skin, and put it into a ſtone Coffin, makeing faſt the top with lead, beſides you ſhall bind it with three great chains, for if I lye ſecurely three dayes, the fourth ye ſhall bury me; moreover let there be ſung for me, fifty nights, Pſalms, and

Prayers ſaid. All theſe things her two children obeyed, after the death of their mother, but prevailed not, for the firſt two nights, when the Monks began to ſing Hymns about the body, the Devils opened the Church doors, that were ſhut with a great barr, and broke two chains, but the middlemoſt being ſtronger, remained whole: the third night, the noiſe was ſo great of thoſe Demons that came to fetch the body, that the very foundation of the Church was ſhaken. But one Devil in ſhape more terrible than the reſt, broke down the doore, and went toward the Coffin, commanding the body to ariſe, which anſwered, it could not for the chain; thou ſhalt be delivered, replyed he, from that hindrance; and going to the Coffin, he broke the Chain, and with his foot thruſt off the covering, then taking the woman by the hand lead her out of the Church in preſence of them all, to the door, where ſtood a black horſe ready, and proudly Neighing, upon which the woman was placed, and all the company of Devils went away with

with her through the Air, their noiſe being ſo great, that the Inhabitants thereabouts were no leſs aſtoniſh'd then the beholders.

CHAP. XII.

The difference between good and evil Angels, with an admirable relation of a good Genius.

HAving hitherto in ſome manner, declared the acts of evil and curſed Spirits, 'twill be reaſonable, that before I conclude this Treatiſe, I give you ſome account, of thoſe bleſſed Angels, which God oft times, for reaſons beſt known to himſelf, hath cauſed to appear unto men, and to diſtinguiſh the one from the other, there are three ways of diſcovery. The firſt is according to *Jamblicus d' Myſterijs*, that the good never appear in any phantaſtical ſhape, nor ſtrive to deceive us, or offer

to councel us in wicked matters. Evil angels on the contrary, appear always in ſtrange ſhapes; and although ſometimes they ſtrive to imitate the Children of Light, to be thought Angels of God, yet becauſe of their evil nature, if deſired to do evil, they willingly conſent to it, and are unconſtant, and unſtable in all their actions. The ſecond rule to diſtinguiſh them, is, that the works of unclean Spirits, profit no body, as to make a ſtatue walk, an image ſpeak, and the like, as *Simon* the Sorcerer, it ſaid to have done: but thoſe of Divine Powers, allway contribute to mans good, thus our Saviour made the Blind ſee, the Lame walk, caſt out Devils; and the like did the Apoſtles, which *Simon Magus* could not do. Thirdly, they are diſcovered according to *Athanaſius* by St. *Antony*, from their manner of appearing. For the aſpect of evil ſpirit is terrible, their noiſe horrid, their ſpeech ſordid; when it hapneth that our mind is terrified at their ſight, and our ſences ſtupified. At their departure likewiſe, they terrify us moſt, and al-

way

way leave a noysome scent behind them. But the Holy and blessed Spirits appear with a meek and gentle countenance, for they never scold nor brawl, but bring joy and hope to a penitent sinner; forasmuch as they came from God, the Author and Fountain of joy; nor is our mind troubled much at the sight, but is rather illuminated, and desires forthwith to leave this earthly Tabernacle, and to hasten with what it sees to an eternal mansion; and as the Angel that saluted the Virgin, that spoke to *Zacharias*, that told the Shepherds concerning our Saviours birth, that they should not fear; so they remove all fear from us, and leave us in a joy unspeakable.

An admirable History of a good Genius or Guardian Angel.

Bodin makes mention of a friend of his that had alwayes a Spirit accompanying him, which he began first to perceive, at the age of seven and thirty, not but that he thought the same Spirit had alwayes been with him in his life-time, by reason of many dreams and visions by which he had been forewarned to shun many imminent dangers and vices; but that he never perceived it so plainly as he did at that age and upwards, which hapned after this manner. 'Twas his custome to Pray so continually, that for above a year he had not ceased to desire of God, morning and evening, that he would be pleased to send him a good Angel to guide and direct his actions. He spent also certain houres after his Prayers in contemplating on the works of God, meditating, and reading the Bible,

ble, to find out, among the multitude of Opinions which was the true Religion; and to this purpose he often repeated the 143 Psalm.

Me Deus informa quæ sit tua sancta voluntas
Morrigeraſq; manus præsta, gressaſq; sequaces:
Namq; eris ecce Deus semper mihi tramite recto
Spirituus ille tuus divinaq; virgula ducat.

And reading many Holy Authors, he found in *Philo* the Jew, *de sacrificiis*, that a good and perfect man, could offer no better sacrifice to God than himself; whereupon he offered his soul to God: from which time forward, he had dreams and visions full of admonition; sometimes to correct this or that vice, sometimes to give notice of ensuing dangers, other while to solve some great dificulty, as well in divine as humane affairs. Amongst the rest of his dreams, he heard a voice saying to him, I will save thy soul, I am the same that hitherto hath

hath appeared unto thee. Afterwards dayly about three or four a clock in the morning, the Spirit knock'd at his door, but when he roſe and opened it he ſaw no body. Thus the Spirit continued every day, and never ceaſed knocking till he aroſe; this put him in fear it might be ſome evil ſpirit, wherefore he never ceaſed in his Prayers to deſire God to ſend his good Angel, ſinging Pſalms and Prayſes to God continually. Upon this the ſpirit manifeſted it ſelf to him as he watched one night, by ſtriking gently upon a glaſs veſſel that was in the room, which very much aſtoniſhed him; two dayes after he hapned to entertain his friend the Kings Secretary at dinner, who was much affrighted to hear the Spirit knock on a bench that was near him; inſomuch that he was forced to declare the whole matter to him: and from that time ever after, the ſpirit waited on him, admoniſhing him alwaies by ſome ſenſible ſign, ſometime by pulling his right ear, if he had done any evil; as alſo if any one came to deceive or cheat him, his right ear was

pulled

pulled, and the left, if good men on honeſt deſigns: likewiſe if he went to eat and drink any evil, he was admoniſhed to deſiſt; if good, to proceed. And as often as he went to praiſe God in Pſams and Hymns, or to meditate on his wonderful works, he was ſtrengthned, and confirmed by an extraordinary and ſpiritual power. And to the end he might diſcern the better, his inſpired dreams, from thoſe that proceeded either from the temperament of his body, or perturbation of his mind; he was wakened by the ſame ſpirit, about two of the clock, after which time he ſlept again, and dreamt thoſe that were true, which admoniſhed him of what he was to do, and believe, concerning thoſe things of which he doubted. So that from that time forwards, nothing hapned to him of which he was not forewarned; nor did he at any time doubt of any thing to be beleived or rejected, but he was certified concerning it. Wherefore he choſe one day in the week particularly to prayſe God, and ſeldome went out; if peradventure he did,

did, he was alway ſeen to be of a joyful countenance, according to the Scriptures, *Vidi facies ſanctorum lætas*; but if in diſcourſe and converſation, with others, there paſſed any evil; or if at any time he omitted his Prayers, he was admoniſhed of it in his ſleep: if he read in any evil book he was pulled ſoftly by the ear till he laid it down, and was hindred from doing any thing prejudicial to his health; but chiefly he was admoniſhed to riſe early, and if at any time he ſlept late, he heard a voice ſay, who will riſe firſt to prayer? he was warned alſo to give Alms, which the more he did, the better did things proſper under his hand; once when his enemies came by water to take away his life, he dream'd his father bought him two horſes, a red and a white one, therefore he gave order that two horſes ſhould be bought, and although he had ſaid nothing to his ſervant, concerning their colour, nevertheleſs he bought two of thoſe colours. Now the reaſon why he never ſpoke to this ſpirit, was, becauſe he had once deſired it, and

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on the ſuddain it ſtruck ſo vehemently a-gainſt the door, as if it had been with a Mallet, whereby he ſhewed it was un-pleaſing to him, the ſpirit alſo never per-mitted him to read or write long, and often he could hear a ſmall ſhrill voice, but not diſtinguiſh what it ſaid: nor did he ever ſee this ſpirit in any ſhape, but of a certain clear light, in a round ſquare or circle: once only when he was in great danger of his life, and he had inceſſantly pray'd to God to ſave him; about morning, as he lay in his bed, he ſaw a boy in white garments of excellent counte-nance and form. Another time being in great danger, and going to lye down, he was often hindred by this good Genius, till ſuch time as he aroſe and paſſed the night in prayers; after which he eſcaped death miraculouſly, and heard in his ſleep a voice ſaying, *Qui ſedet in latibulo Altiſſimi, &c.* Thus in all difficulties he received councel, and in all dangers he was aſſiſted and ſaved by his Guardian Angel.

Now the truth of this relation we may gather

gather from ſeveral circumſtances; as well that the perſon ſaid his ear was ſtruck by the good Angel to admoniſh him what was to be done, according to that of *Eſaiah*, *Dominus*, ſaith he, *vellicavit mihi aurem diluculo*: as alſo that he ſaid, the good Angel manifeſted himſelf by knocking, as it were, with a hammer, for we read in the book of *Judges*, concerning *Manoah*, that the Angel began to knock before him, the Original of the word whereby it is expreſſed, being, *tintinabulum* or *tympanum*. But whether every one hath his Genius, Good or Bad, attending on him, 'tis hard to determine, although it hath been an old and received Opinion, according to theſe words, Ἅπαντι Δαίμων ἀνδρὶ τῷ γενομένῳ ἀπαντός ἐστι μυστάγωγος τοῦ βίου.

FINIS.